Man wholly Mortal.

OR,

A TREATISE

Wherein

IT is proved, both Theologically and Philosophically, That as *whole man sinned*, so *whole man died*; contrary to that common distinction of *Soul and Body*: And that the *present* going of the Soul into *heaven* or *hell*, is a meer *Fiction*: And that at the *Resurrection* is the beginning of our *immortality*; and then actual *Condemnation* and *Salvation*, and not before.

With Doubts and Objections answered and resolved, both by *Scripture* and *Reason*; discovering the multitude of *Blasphemies* and *Absurdities* that arise from the Fancie of the *Soul*.

Also, divers other Mysteries; as, of Heaven, Hell, the extent of the Resurrection, the New Creation, *&c.* opened, and presented to the tryal of better Judgements.

By *R.O.* The second Edition, by the Author corrected and enlarged.

That which befalleth the sons of men, befalleth beasts; even one thing befalleth them all: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence above a beast: for all is vanity. Eccl. 3. 19.

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G. A. Dickson

Nov. 19th 1814

To the READER.

Judicious Reader,

THy serious perusal, but the scorne and derision of the multitude hereof, is my expectation: Startle not thou, be patient, reade, ponder, and Berean, *like-try whether these things be so or no: If any thing in it be worth thy owning, take it, it is thine as well as mine, and I have my end,* thy benefit: *I wish it well to all, but I feare it will be a* Parable *so most; however, I have unbosom'd my duty; freely as I have received, I give it freely to the World; it is my faith, as I believe, so have*

I spoken. I expect an Answer, if it be such as will not hold tryal, it is likely I shall vindicate my self; but if by force of Argument it shall convince, I shall be ready and free thankefully to embrace it, and renounce my errour, whether it be in part or in whole, though in the maine I am nothing jealous; had I therein doubted, my weakeness had not been thus visible to the World. Whereas in several places scattered thorow the Book, *the use of the word* Soul *may seem to some, to imply that which I deny; let such know, it is for Argument sake, not intending in the least any self-distinct being by it. Thus desiring my endeavours may have a faire and equal tryal by* Scripture *and solid* Reason, I *commit thee to the blessing of God in the perusal thereof, and rest*

Thine in the love of the Truth, R. O.

Man's

Man's Mortality:

OR,

A Treatise proving MAN (as he is a Rational creature) a Compound wholly mortal.

CHAP. I.

Considerations from Natural Reason, disproving the common opinions of the soul, and proving man wholly mortal.

IF we will rationally argue concerning the Soul, it is necessary to define *what that is*, to which this immortality is ascribed: But since it is defined by some one way, by some another way, I shall produce some Opinions about it; and then

bring the most rationall to tryall, omitting the more frivolous; *viz.*

The *Stoicks* held it, *a certain blast hot and fiery, or the vitall spirit of the blood*: The *Creatins*, *Blood*: *Gallen*, *a certain exhalation of the purest blood*: *Zeno*, *Cleanthes*, *Antipater*, and *Possidonius*, *a hot complection, or corporeall quality diffused through the whole body*: *Democritus*, *Fire*; and his opinion was, *the round atomes being incorporated by aire and fire, do make up the Soul*: *Pythagoras* opinionated it *a Number moving of it self*: Plato, *a substance to be conceived in the mind, that received motion from it-self, according to Number and Harmonie*: Aristotle, *the first continual motion of a body natural, having in it those instrumental parts, wherein was possibility of life*: Dinarchus, *an Harmonie of the four elements*: Nemesius, divides it into *Phantasie*, *Judgment*, *Memorie*; Aristotle in his *Physicks*, into *vegetative*, *sensitive*, *motive*, *appetetive*, *intellective*: And *Ambrose Parey*, p. 895. saith, *the soul is the inward Entelechia, or the primative cause of all motions and functions both natural and*

Animal,

animal, and the true Form of a man: It seeth, heareth, smelleth, toucheth, tasteth, imagineth, judgeth, &c. And more exactly *pag.* 83. *Lib.* 3. *Cap.* 1. he saith the soule is commonly distinguished into three Faculties: *Animal, Vital, Natural:* The *Animal*, into *Principal, Sensitive, motive:* The *Principal*, into *Imaginative*, (seated in the upper part of the braine;) *Reasonable* (the middle part of the brain;) *Memorative*, (*Cerebellum*, or after-braine. The *Sensitive*, into *Seeing*, (the eyes;) *Hearing*, (the eares;) *Smelling*, (the nose;) *Tasting*, (the tongue, pallet;) *Touching*, (the body.) The *Motive*, into *Progressive* (legges) *Apprehensive*, (hands.)

The *Vital*, into *Dilative*, or parts for Respiration, (weazon, lungs:) *Concoctive*, or parts for vital motion, (heart and arteries) understood by the Pulsificke Faculty.

The *Natural*, into *Nutritive*, *Active*, *Generative*: which three are performed by the helpe of the *Attractive*, (the gullet;) *Retentive*, (lower passage, or the stomack;) *Concoctive*,

(body of the ventricle;) *Assimulative*, (three small guts; *Expulsive*, (three great gutes.)

Augustine and *Athanasius* say it is *a substance created, a spirit intelligent, invisible, immortal, incorporeal, like the angels.*

And there be several Opinions of it's Body: *Lucippus* and *Hipparchus* say, it hath a *fierie Body*: *Critias* and *Anaxemines*, *Woolnor* and others, *an aeriall body*: *Hesiod*, an *earthly*: *Epicurius fierie* and *airie*: *Zenophon*, *watry* and *earthly*: *Drone*, *a midle betwixt the spirit and the body*: *Didimus* and *Origen*, *a third substance.*

Divers other conceptions and fancies there be, to uphold this ridiculous invention of the Soule, traduced from the *Heathens*, who by the Booke of Nature understood an immortality after Death; but through their ignorance how, or which way, this invention (reported to be *Plato's*) was occasioned, and begot a generall beliefe: and so they, and after them the Christians, have thus strained their wits to such miserable shifts, to define *what it is*; but neither con-

conclude any certainty, or give satisfaction therein. Yet since it is generally concluded to be in man, and of man; but what, where, or how, no man knowes; though such several opinions of it be, if but examined: Ile pitch upon those which afford most conceptory definition: that is, that of *Aristotle*, *Nemesius*, or *Ambrose Parey*, which make the Soule to be all the internal and external Faculties of man joyntly considered, or *Man Anatomized*; and thereto Reply thus.

All the Faculties of Man (*severally or together*) are all, and each of them mortal; as well those that are peculiar to man, as those that are common to *Beasts*: and if all those, with his corpulent matter compleating Man, be proved mortal; then the invention of the Soule upon that ground vanisheth: which I thus prove.

All elementary compositions or Temperatures are mortal, and transitory:

But mans Faculties from the least to the greatest are Temperatures:

Ergo, mortal.

The

The *Minor* is thus proved.

That which is subject to increase and diminish, is a Temperature.

But all mans Faculties, yea those of *Reason, Consideration, Science*, &c. all that distinguish Man from a Beast, are augmented by Learning, Education, &c. lessened by negligence, idleness, &c. and quite nullified by madness:

Ergo.

That those Faculties are Temperatures, I further prove, thus.

A Temperature is a Qualitie; and a Quality may be in the Subject, or absent from it, without the destruction of the same subject.

But reason, understanding, &c. may be absent from the Body their Subject, and yet the Body living: as, in mad-men, and persons in the *Falling-sickness*; and none will deny they are men at that same time:

Ergo.

Obj. Qualities of the Body are subject to sense.

But understanding, &c. subject to none:

Ergo. Answ.

Anſw. A hot and drie braine is quick-witted, which by moyſture and coldneſs is altered: and ſo we are diſpoſed according to the preſent conſtitution of our Bodyes.

If this ſuffice not, I adde, that an effect is by paſſion from the cauſe, as motion cannot be without paſſion from that which moveth: for take away the cauſe, and the motion ceaſeth: *tolle cauſam, tollitur effectus*: Therefore quickneſs of wit cannot be without paſſion from heat & drineſs: for over-power that hot and dry braine with moyſture and coldneſs, as may be with *Opium*, and the hotneſs and drineſs thereof ceaſeth, and dulneſs followeth.

Further, even from my Oppoſites Aſſertions, I prove this Soule they ſo talke on, to be elemental, as *Woolnor* & others, who aſcribe unto it an *Aeriall Body*. For whatſoever is *Aeriall* is elemental, elſe could it not be *Aeriall*: Ergo, this Soule is elemental, and ſo finite.

If this immortal ſpirit have an *Aeriall Body*, I wonder what would become

come of it, if a living man were closed up in a Vessel, which were so solid every where, that the Aire could not possibly evacuate, and there the man die; either it must perish with the man, or else remaine there, through which there is no passage for its *Aeriall Body*: So that he so martyred hath an ilfavored *Paradice* for his Soul.

And further, experience tells us; If the former *Brain-pan* be hurt, the *Senses* are hindered, but the *Cogitation* remaineth sound.

If onely the *Middle-pan* be harmed, the *Cogitation* is maimed; but the *Seat of Sense* keepes all the *five Senses* whole: If any hurt befall both to the *Former* and *Middle-pan*, both *Sense* and *Cogitation* decay

If the *Hinder-pan* be disordered onely, the *Memorie* alone, and neither *Sense* nor *Cogitation* receive harme.

So that in veritie, Man is but a Creature whose severall parts and members are endowed with proper natures or Faculties, each subservient to other, to make him a living Rational

tional Creature; whose degrees or excellences of natural Faculties make him in his kind more excellent then the Beasts: So that though *Parey* and others do so excellently set forth his several endowments, or properties of his several members, it doth not follow, that those Faculties together are a Being of themselves immortal: For as the members cannot be perfect members without them, so they cannot be faculties without their members: and separation cannot be without destruction of both: As attraction or heat is the propertie of fire, which cannot be, if fire cease; not fire, be it if it cease: and as well may we say the heat of the fire continueth, after the fire is dead out, as those Faculties when their Body is dead: for spoile one, spoile both; kill one, kill both; this is in that, and that is in this: The *Form* is so in the *Matter*, and the *Matter* so in the *Form*, as thereby, and not elle, is an *Existence*, or *Humane Entitie*: And their *Being* is in this *Union*, and their *Union* in the *Being*: So that, take away *Form*, and

Matter

Matter ceaseth; take away *Matter*, and *Form* ceaseth: *destructio unius est interitus alterius.* The *Form* is the *Form* of the *Matter*, and the *Matter* the *Matter* of the *Form*; neither of themselves, but each by other; and *both* together make *one Being*: therefore if *one Be* by the *other*, and thereby *Both* together; then *one* cannot consist without the *other*, but must *Both* perish together: For nothing can consist without that, by which it is.

But suppose on the contrary, *one* could consist without the *other*, as they say the *Soul* can without the *Body*; then *one* may be generated without the *other*, *Soul* without *Body*, and so according to their preposterous precepts, it is not unnatural for a Woman to bring forth a *Spirit*, that hath neither flesh, blood nor bones, instead of a Child.

Or if *one Be* without the *other*, as *Form* without *Matter*; *Masse* conceived, without the *Faculties* conceiving: then should all corpulent Substances be as infinite as God, without beginning,

ning, and *Be* of themselves, and themselves Gods: But I hope all grant both impossible: Therefore they must as well *end* together, as *begin* together; and *begin* together as *end* together. Moreover, experience further tels us, that they neither can *Be*, nor consist without other: For if Nature be deprived more or less in her work of conception, of her due, (her *Forms* or conceptions being by her power *Formative* or conceptive, or her Formed *Faculties* by her Facultive *Formes*) her Effect is accordingly: If membrally impedited, a membral impediment; if totally impedited, a total frustration of *Matter* and *Forme*, in *Both*: For he that is borne without any member, hath neither *Form* nor *Faculty* thereof at all; or with any membral imperfection, that part hath not its perfection either of *Form* or *Faculty*: so cometh it that some are *borne Fooles*, and never can be wise: Therefore their original *Being* must be together. And that their ultimate end is together, we see, that the *Eye* is no *Eye* without the *Sight*; and

Sight

Sight no *Sight* without the *Eye*: and so of all the other *Senses* and *Faculties* *è minore ad majus*. Wherefore, membral perfection is not so much in *shape* as in *virtue*; and *virtual perfection* not so much in Masse as in due *proportion*, and both joyntly make *natural perfection*, which is the gift of *God*, or Nannes general *instinct*: So, as one can by no means *be* without the other, so one cannot *subsist* without the other: For could there be a *Facultive subsistence* (as that of the Soul is made) without its body; then a man might live when his head were cut off.

Further, this *Facultive* Gift, or Natures endowment, can no more be said to be a subsistent living Spirit, without its Receptacle, then the Sunbeames without the Sun, which are the gift or propertie of the Sun. But the Being of this communication must be in the Subject, as levitie in the *Fire*, ponderositie in the *Earth*. And though the natures of things, be immediate communications of *God*: *Power* to Nature, yet disjunctively those communications are no *Entities* with-

without *God* be so many several *Beings*; for in that sence they are not communications, but absolute *Beings of themselves*; for betwixt *Faculties* and *Subject* is a *Relation* to communication, as betwixt *Father* and *Son* to *Fatherhood*; neither without other, nor it without both: and to say notwithstanding, as this fancy of the *Soul* importeth, that there may be a *Faculative Subsistance* without its *Subject*; then Natures several *Faculties* must not be the several communications of *One Being*, but so many absolute irrelative *Beings of themselves*: So that this Doctrine of the *Soul* implyeth, no *God*; if a *God*, so many several *Gods* as *Faculties*: and if but *ONE*, then it *chops* that *ONE smaller then herbs to the pot*: Therefore *Faculties* ceaseth with its *Subject*, or with the *Subject God gathereth to himself the power*, and yet his *power* no more by *retraction*, then lets before by *communication*; and so but *One Being*, in whom all things are, or one *Ens Entium*.

Moreover, those several *Faculties* cannot be united or comprehended

in one *body*, but by the several members of the same *body*; for we see, if the member decay, the *Faculties* decayes: Therefore their unite subsistance must be terminated *membrally* in the *body*: And if it were possible they could subsist, separated from their members; then in that separation their *Being* could not be conjunct or *unite*, for want of that which tyed them together, *the several members*: And so, if any *Being*, so many several *Beings* as several *Faculties*: if any *Soul*, so many several *Souls*: a *Phantasticke Soul*, a *Rational Soul*, a *Memorative Soul*, a *Seeing Soul*, a *Hearing Soul*, a *Smelling Soul*, a *Tasting Soul*, a *Touching Soul*; with divers other *Souls* of all sorts and sizes.

And further, that those *Faculties* are thus in their *Subjects*, and are not without them, (as *accidens non est nisi in subjecto*,) we see, that they increase and grow with their *Subjects*, and perfect together: For a Child is totally proportionated, (as *Adam* when *God formed* him of the Earth) before the *vitall Faculties* be actual,

(as *Parey* saith) and the *Rational* requireth a due process of time after birth, before it be ripe to bring forth the fruit of *Rationality*; and as its *Subject* groweth and ripeneth, so it increaseth and perfecteth: for it is impossible, that the thing which is not actual in it self, should have a second thing actual in it; and *Rationality* in an Infant, is no more in it then a *Chicken* in the *egge*, onely in *posse*: therefore a Child cannot possibly *ratiocinate*, before it be actually *Rational*; which cannot be before *Organical* perfection: For *Reason* cannot *Be*, and not shew it self; shew it self, and not *Be*; for its *Being* is its *Rationality*, and its *Rationality* its *Being*: therefore as its *Organs* are *potential*, it is *potential*; and as its *Organs* are weake and *imperfect*, it is weake and *imperfect*; and as they are *perfect*, it is *perfect*: Therefore *Faculties* increase with their *Subjects*; and if increase, they must decrease.

Anatomize Man, take a view of all his *lineaments* & *Dimensions*, of all his *members* & *faculties*, and consider their state severally, & all are transitory, even all

that goeth to the *Subject Man* is corruptible, and himself but a Bundle of corruption, or curious Mass of vicissitudes. If all of Man that goeth to his *Manhood* be mortal, where then, or what is this immortal thing the *Soul* they talke of? we have examined all his *parts* and *Faculties*, and find even all mortal: It is not sure his *prima materia*, though *ingenerable*, *incorruptible*, *insensible*, *indefinite*, &c. Nor his *Forma prima*, that principle which first gives *Essence* to a natural *Body*; the first Active principle, *informing* and figurating the *First Matter*, *sui appetentem*; for both are generall to the *whole Creation*, whose *Efficient Cause* is onely immediately *God* himself, by whose power all things that are made, shall be returned to that of which they were made, their *Materia prima*, or created matter: So that, (as *Solomon* saith,) *Man hath no pre-eminence above a Beast, even one thing befalleth them.*

What Reason is there now, that *Mans Faculties* in a higher Degree, should be an immortal Spirit, more

then

then a *Beasts* in a lower Degree? but both elementary and finite.

Further, if it be not unnatural that *Seeing*, *Hearing*, &c. should be producted by an *Elementary operation*, as none deny in the propagation of *Beasts*: why is not the *Rational Faculte* in *Man* as natural in *Man*, and may as well be producted *elementarily* by *Man*, as the other by *Beasts*, & be as actually mortal? If this suffice not, observe; *Substantia non recipit magis aut minus*, a *Giant* is no more a man then a *Dwarfe*; there may be a gradual distinction, and yet no *Essential* difference; Degrees of *Faculties* in several persons, and yet the *Faculties* the same, and of one nature, though not equally excellent: and the Degree doth not make a *Faculte* more a *Faculte*, or less a *Faculte*: Therefore, if the said *Faculties* in an inferiour Degree be elementary, so must they in a superior: But in *Brutes*, whom none deny to be wholly mortal, and all their *Faculties* elementary, have our most noble parts & *faculties* scattered amongst them, though in an in-

feriour degree, as *Ambr. Parey* said, (*Lib. 2. chap. 1.*) *If we will diligently seach into their nature, we shall observe the impressions of many virtues: as of Magnanimitie, Prudence, Fortitude, Clemency, Docilitie, Love, Carefulnesse, Providence*; yea, *Knowledge, Understanding, Memorie*, &c. is common to all *Brutes*, the *Affections* and *Passions* of the Mind, all his *Qualities* good and bad, and every *Faculty* he hath is to be found more or lesse amongst them: And *Parey* further saith: *They are of quick Sense, observant of the Rights of Friendship and Chastitie, they submit themselves to the discipline of man, they have taught man many things*, &c.

The *Hare* is eminent for *Memorie*, the *Dog* for *Apprehension* and *Fidelitie*, the *Serpent* for *Wisedome*, the *Fox* for *Subtiltie*, the *Dove* for *Chastitie* and *Innocency*, the *Elephant* for *Docilitie*, *Modestie*, and *Gratitude*: Plinie saith, *he cometh neare the understanding of a man, that they worship the Moon and Stars*; Plutarch, *that they worship the Sunrising*: the *Ape* is eminent for *Imitation* and *Understanding*, the *Turtle*

for

for *Love*, the *Crocodile* for *Deceit*, the *Lambe* for *Patience*, the *Waspe* for *Anger*, &c. and for his *Five Senses*, he is by them excel'd.

Aper auditu nos vincit, Aranea tactu, Vultur odoratu, Lynx visu, Simia gustu.

Thus Man in *sensu diverso* is to be found amongst the other *Creatures*, and in him alone those several *Faculties* are eminent *sensu conjuncto*, and so onely capable of God: Therefore those *Faculties* being elementary in an inferiour Degree, in an inferiour Creature; why may they not be elementary in a superiour, Degree in a superiour Creature?

Now from all, this followeth, that if in man be an immortal Spirit, then divers other Creatures have the like, though not in the same Degree; for if Degree therein should make or marre the thing it self, then some would have no more *Soul* then Beasts, and some less: as, *Mad-men* and *Fooles* no more; and *Infants* less. If it be the *Rational Faculty*, then all men are born without *Souls*, and some before they had *Souls*, as *Infants*,

and some after their *Soul* is gone, as *Mad-men* that live and perish in their *Madness*; and some would be born, live, and die without *Souls*, as *Fools*; and some would have *Souls* but by *fits* and *jumps*, as *Drunkards*, persons with the *Falling-sickness*, &c. nay all of us spend a great part of our dayes without our *Souls*; for while we are in sound sleep, our *Rationality* ceaseth *pro tempore*: Thus this immortal Spirit goes and comes as occasion serves.

That which is finite and mortal, ceaseth from the time of the grave, till the time of the resurrection; But whole man is finite and mortal.

Ergo.

Minor proved.

That which is elemental, is finite and mortal: But whole man is elemental.

Ergo.

Minor proved.

All that is created, is elemental. But whole man is created:

Ergo.

Major.

The Argument lies in fallen nature, for the dispute is not of creatures which kept their first station, but of man that is fallen from it.

Major proved.

That which is material, is elemental. But all that is created is material: for that which is not material, is nothing.

Major proved two ways.

First,

If that which is matter, be not compounded of the four elements, then that which is no matter must be compounded of them, else no composition at all; and besides the four elements, there is nothing else to compound with, or to make this or that matter or thing of.

But no matter is uncapable of composition; for of nothing comes nothing:

Therefore, that which is matter, is compounded of the four elements.

Secondly,

If matter created be not Elementary, then the Heavens and the Earth, with the things therein contained, which are infallibly *Matter Created*, are void of the elemental properties, to wit, heavineſs, lightneſs, thickneſs

nesse, thinnesse; heat, coldnesse; moysture, drynesse.

But experience teacheth, that the Heaven and the earth, with the things therein contained, are not void of those properties, but are essentially consistent thereof.

Ergo, Matter created must needs be elementary.

And so whole man being matter created, is elemental, finite, and mortal: and so ceaseth from the time of the grave, till the time of the Resurrection.

Another Argument disproving any actual immortality to be in fallen Man.

If there be an immortal Soul (as is imagined) in man, then it must be neither hot nor dry, nor cold nor moyst; neither thick nor thin, nor heavy nor light: for all such compositions in fallen nature, are mortal and finite, (as before proved,) for they are elemental.

But every thing in nature must be one or some of those, or all those together: for in nature nothing can be, but it must be hot or dry, cold or moyst

moyst, thick or thin, heavy or light; for of those radical Qualities the whole creation consisteth: that is not a creature that is not composed thereof. If there can be any thing in Nature void of those qualities, let it be named, where it is, how it can be, what and whereof it is, and that shall be called the immortal Soul; but such a thing to be in nature, is past Imagination, yea, absolutely impossible.

Therefore, no immortality in fallen man: as he is wholly elemental, so is he wholly dissoluble: Every element returnes to its Centre; his earthly part unto the earth, his moysture or watery part unto the water; his warmth or firy part, to the seat of fire; his airy part unto the air: and thus the composition Man returneth to his simples, and so ceaseth from his Being; and is become as before that composition, or elemental conception: Imagine how it was before he was formed, conceived, or born; and even so is it with him when he is dead: for as before his conception, he was in his elements; even so after his death

death he returneth to the same, and hath no more being, nor otherwise, after death, then before life: and so there is no more time to him after his death to the Resurrection, or recomposition of his elements, then there was to him from the creation to his birth, which is none at all.

Another Argument.

That which is not partly immortal as well as mortal, doth cease from life or Being from the time of the grave till the Resurrection.

But man is not partly immortal as well as mortal.

Ergo.

Minor proved.

That which is partly immortal, partly mortal, hath two lifes or Beings.

But man hath not two beings or lifes.

Therefore, man is not partly immortal, partly mortal.

Major and *Minor* proved, and first the *Major*.

If that which is partly mortal, partly immortal, have not two lifes or Beings, then that being must be all a mor-

mortal being [and then whole man dies] orelse all an immortal being, [& then whole man lives for ever] or else his flesh is no more part of him, then a tree is part of an house; and so when the Heads-man chopt off the Bishop of *Caterburies* head, he cut off no part of the man:

Therefore, man must either be all mortal, or all immortall; or that which is partly mortal, partly immortal, must have two beings or lifes.

Minor proved, to wit, that man hath not two lifes or beings.

If there be two distinct lifes or beings in man, then one creature is two creatures; for the distinction of Beings, is the distinction of creatures.

But for one creature to be two creatures, is impossible.

Ergo, there cannot be two beings in man.

That the distinction of beings is the distinction of creatures, I prove thus.

If the distinction of beings be not the distinction of creatures, then a man is a Bull, a Beare, a Lion, a dra-

Dragon, &c. yea, all things is one thing, and one thing is all things.

But man is not a Bull, a Bear, a Lion, &c. Therefore, the distinction of Beings is the distinction of Creatures.

The consequence proved.

If my being did not distinguish me from an owl and a woodcock, and thy being the same; then an owl and a woodcock were both writer and reader.

But an owl and a woodcock is neither writer nor reader:

Therefore the distinction of beings must needs be the distinction of creatures.

And so it is impossible for one man to have two Beings, except one man be two men. Therefore, if he have not two beings, he hath either none, or but one; and if but one, that must be all mortall, or all immortal: For contraryes cannot possibly be in one object. Now if he be all mortal, then he must all die; if all immortal, then he must all live for ever; but our dying natures witness against

against that: therefore this must be the sum of all, That whole man is mortal.

Therefore well saies *Tertullian*, in his Book *de Anima*, that the Soul and Body of man are both one; which, saith Saint *Jerome*, in his Epistle to *Marcellina* and *Anapsychia*, was the opinion of the greatest part of the Westerne Churches. And Saint *Austine* in his four Books of the original of Souls, leaves the question undecided; neither dares he rashly determine any thing. And his second Book of Retractions, *Chap.* 56. doth witness that he continued in that opinion to his death.

Attestifieth *Moulin* in his *Anatom.* pag. 67.

Chap.

Chap. II.

Considerations from the Creation, Fall, and Resurrection of man, disproving the Opinion of the Soul, imagining the better part of man immortal; and proving him, as a reasonable creature, wholly mortal.

HAving had some consideration concerning the state of the Question in hand, from the Dictates of Nature and Reason; let us repair to the unerring rule of the Scriptures, to see how this mortality is either proved or disproved thereby.

And first, we may consider that the Scripture saith, that when God had molded, formed, and compleatly proportionated *Adam of the dust of the ground, he breathed in his face the breath of life, and man became a living Soul*, Gen. 2.7. Here, first, we are to consider that we are not to speak of Man, as the title or word man may

be

be ascribed to the humane shape or carcasse, as in this place it seemeth it is, by way of distinction from other forms; but of such an humane shape or carcasse as is a living soul: and so alwayes when we speak or treat of man in this point of difference, we are not to mean his carcase in humane form or shape onely, but as he is a rational living soul in that form, and so call'd man: for the text ascribeth the title of *Man* to him, both before and after the breathing in his face the breath of life; and man became a living soul: therefore that living Soul was Man. That which was formed or made of the earth, became a living soul, or creature, by the breathing [or communicating] the breath of life [a communicative rational Faculty, or property of life in his kinde.] That liveless Lumpe became a living soul; and not such a living soul, another creature, a distinct being of it self, was infused into that formed matter, that had its Being before that Infusion, and can be when the body ceaseth, as is vulgarly supposed. That which

was breathed before it was breathed, was not a living soul; but that which was breathed upon, became the living soul; no living soul was ascribed to man, before that: so that man was formed, and man became a living soul, as *Paul* saith, 1 Cor. 15. 45. *The first man Adam was made a living Soul*, which was his natural body, as *vers.* 44. of whom was the woman, both innocent, free from sin, and so from *Death* and mortality: For *the wages of Sin is Death*, *Romans* 6. 23. therefore before sin there could be no death; but *as by one man sin entered into the world*, even *so death by sin*, Rom. 5. 12. and *by the offence of one man*, *judgement came upon all men unto death*, vers. 18. and 1 Cor. 15. 21. *by man came death*: therefore man was created free from the power of death, so to continue; but in the day he did eat the forbidden fruit, he became mortal: and as he was made a living soul, 1 *Cor.* 15. 45. so by transgression a dying soul, *Gen.* 2. 17. that is, *in dying to die*; or by becoming mortal, be dissolved, or re-

turn

turn to what he was, *the dust*, *Gen.*3.19. namely, his Elements. Thus Man was gloriously immortal, yet no longer a Creature incorruptible, then during innocent: For (*Gen.*2.17.) God said, *Of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely dye*; or, *dying thou shalt die*: that is, thy immortality shall be changed for mortality: Immortal *Adam* shall be made mortal; not a part of thee, but *Thou* shalt surely dye, even whole man, without the least exception of any, the worst or noblest part of him, unless God had a mental reservation: but even the same *Thou* that livest, *Thou* shalt surely die: *that must die wherein was life*: then surely if he had an immortal Soul, which is the life of the body, that must be made mortal. The result of all which, is this:

That what of Adam *was immortal through Innocency, was to be mortalized by Transgression.*

But whole Adam (quatenus Animal rationale) *was in Innocency immortal.*

Ergo all, and every part, even whole Man, was lyable to Death by Sin. And so consequently, if *Adam* had *then* such an indefinable thing in him, & of him, without which he was not Man, (as is vulgarly supposed, and zealously maintained by the Church of *Rome*, *England*, &c.) as an Angelical *Spirit*, that neither could, nor can be subject to mortality: Then he had that he had not; which made him be what he was not: he sinned with that, with which he could not; which made him fall when he did not: for if *Adam* sinned, and *that* not, *it* was no part of him; so that *Adam* was a living Soul, when he was not. And if *Adam* sinned with that which he had not, he sinned with that with which he could not; which made him fall when he did not: which *Bo-peepe* is impossible: For if *Adam* was mortalized, and *That* not, *It* was no part of him; this they must confess, or else the other follows.

Now whereas many from the expression of *God's breathing into man the breath of life, and he became a living soul*, conceive an Angelical Entitie

tirie; a ſupernatural, ſpiritual, infinite Exiſtence to be couched in the fleſh, or mens corpulency; whoſe being doth not depend on it, but is proper and peculiar to it ſelf: let ſuch know, that ſo weake is the ground from whence it is concepted, that by the ſame reaſon the like may be ſaid of fiſh, birds, and beaſts; for the breath of life, and a living ſoul, is aſcribed to them, as well as to man, *Gen.*7.21. to which read the margent in *R. Jarchi*, compared with *verſ.*28. and *verſ.*30. *And to every beaſt of the earth, and to every Foul of the Aire, and to every thing that creepeth upon the earth; wherein there is a living ſoul:* ſee the margent.

This being thus cleared and proved from *Adams Creation* and *Innocency*; let us proceed to his *Fall*, *Reſtitution*, and *Reſurrection*; who eating of the *forbidden fruit*, God fulfilled his threatned *Curſe* upon him, ſaying, (*Gen.*3.19.) *In the ſweate of thy face ſhalt thou eate bread, till thou return unto the Ground; for out of it waſt thou taken: for Duſt thou art, and unto Duſt thou*

shalt return. Here he is plainly disrobed of all his immortality; he must to *Dust*, without the least mention of any being thereafter, either of part or whole, till the *Resurrection*: for then, and not before, Mans immortality is in *Actual Being*, whose beatitude and infelicity comes through Faith and infidelity. So that Death reduceth this *productio Entis ex Non-ente ad Non-ens*, returnes Man to what he was before he was; that is, *not to Be*: *Psal.* 115.47. *the Dead praise not the Lord, neither they that goe downe into silence*: And *Psal.* 116.4. *His breath goeth forth, he returneth to the Earth, in that very Day his thoughts perish.* (see more, *pag.* 5,6,7,8.) But Christ the second man *Adam*, who is made a quicking Spirit, 1 *Cor.* 15. 45. at the *Resurrection* restoreth this non-entred Entitie to an everlasting *Being*, 1 *Cor.* 5.42. *It is sowne in corruption, it is raised in incorruption.*

Thus *Mortality* is derivated to all *Adams* posteritie: *The first man* (quatenus homo) *is of the Earth earthly*:

as

as is the earthly, such are they that are earthly: (1 *Cor.* 15.47,48.) But the Earth of which Man *is*, is corruptable, and shall be *burnt up* with fire, 2 *Pet.* 3.10. Therefore whole Man is corruptable: for *as in Adam all dye*, (1 *Cor.* 15.22.) *even so in Christ shall all be made alive*; what fell in *Adam*, shall be raised by *Christ*; what was mortalized by the *earthly Man*, shall be immortalized by the *Heavenly man*: wherefore *All*, not a part of Man was mortalized by *Adam*; or else onely the fallen part must be redeemed; and not the whole man: for no more of man then fell, was redemed; and if the body onely fell, and his formal part (his soul) continued immortal, then that part of man (his body onely) was purchased, not his constitutive or better part, his Soul: So that the bodies onely of the Reprobate, according to this fancy, shall be damned; for nothing of *Adam*, but what fell of *Adam*, can be made lyable to condemnation; and what of him stood, shall stand, as well as the *Angels* that never fell:

But *in Christ we are compleat*, Col. 2.10. Therefore in *Adam* totally fallen.

Further: If *Adams fall* was not a compleat change of his whole manhood, from immortality to absolute mortality of the whole; then *in the day that he did eate* (the forbidden Fruit,) *he did not surely die*; for *He* implyes his Man-hood, (and my very *Opposites* confess the Soul the very Essence and Being of Man-hood:) and [*in the day*] and [*surely dye*] imply Execution as well as Transgression to be then; for both have equally relation to *the Day: In the Day that thou eatest thereof thou shalt surely dye*: so as well may we say, he did not *eate*, as did not *die That Day*.

And if nothing dyed, that is, became mortal, but his Body; then that dyed, & his Soul lived, that is, must be as it was at first, before God breathed life into it, that is, a *dead corps*; and indeed was never other, if the Soul were a distinct *Being* of self, and all life in it self, and the Body but an Instrument to it, whereby it performeth all

all motion and action (as *Nemesius* on *Mans Nature, p. 266.* with others, maintain:) And thus it must needs follow, that this death threatned was a meer *Scar-crow*, even nothing at all; for *He*, that is, his constitutive part (his Soul) continued immortal, and unchanged, and used his body instrumentally, as it did before the *Transgression*. And if it be answered; It became sinful and subject to sin, and so of final Condemnation in Hell at the length: I Reply; That before he sinned, he was subject to sin, or else he could not have sinned, for *quicquid est in actu, prius fuit in potentia*; and if the *wages of sin be death*, then he must be of necessity subject to *death* the effect, as well as sin the cause, at the same time: And so consequently, the Souls possibilty of sinning being producted into Actual sin, the Soul must have its *wages*, Actual mortality. Further, if the Souls Death be onely that of Hell; then the principal or efficient cause deepest in the Transgression was less punished then the instrument, the Body being but

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the Souls instrument whereby it acts and moves: as if a Magistrate should hang the *Hatchet*, and spare the Man that beat a mans braines out with it: and so the Soul suffer the *last death*, and scape the *first*: which is as preposterous, as, if this *Death* should be received before this *Life*. Moreover: Condemnation in Hell is not properly, but remotely the reward of *Adams Fall*; For properly Condemnation is the wages of *Infidelity*, or unbeliefe in *Christ*, as Salvation is of *Beliefe*: So that none can be condemned into Hell, but such as are actually guilty of refusing *Christ*; because immortality or the *Resurrection* cannot be by Propagation or Succession, as mortality from *Adam* to his Issue; and so the Child, though temporally, yet shall it not eternally be punished for his Fathers sin, but his Condemnation shall be of himself.

If the Soul (as they say) be the very life, or have all life in it self, and the body but its instrument; then the body now hath no more life in it, then

then when it is reduced to the earth; but is as dead as a dore-nsile: And so at the Resurrection cannot be raised from death; for that which never had life, cannot be raised from death; and the union of it to the Soul at the Resurrection they Fabulate on, is but an addition of corpulency or grosse matter to the Soul; which in truth is no Resurrection at all from the dead, no more then the restoration of flesh lost by Famine, sickness, &c. For Resurrection from the death, is not the addition of grosse matter to life, but the Restoration of life from death: So that the restitution of lost flesh now to the soul, is in quality as much a Resurrection from the dead, as the addition of the whole body to the soul at the Last day; which is to say with the Sadduces, *there is no Resurrection* from the dead. But the Soularies, I know, are loth to be branded for Sadduces; which how they will avoid, I cannot see: for if the soul live separated from the body, the body cannot be raised from the dead, except the body had a life of its

own

own, differing from that of the soul; and so a man must have two lives (as they say a Cat hath nine:) the one mortal, the other immortal; and at the Resurrection have two immortalities. If the soul be of a distinct being from the body, and sinned as the body, and thereby incurred the condemnation of Hell; then must the soul have a particular redemption from thence, as the body from the grave; or else it must perish there for ever: And if Christ redeemed us from thence, then he must suffer the same eternal Torments; that is, the worme of conscience, despaire, everlasting chains of darkness, &c. But those he never suffered, as witnesseth Doctor *Ames* to *Bellarmine*. Ergo.

If you urge, that in his agony and sweating of blood, he suffered equally with the Torments, and therefore might be said to suffer eternal torments, though he was never personally in hell; then may we as well say, that by his agony, &c. he suffered paine equivalent to death, and there-

therefore might be said to have suffered the death of the grave, though personally he had never been in the grave: for there is a greater equivalency betwixt those sufferings and the grave, then betwixt his sweating of blood and the torments of the damned Spirits in hell.

CHAP. III.

Scriptures to prove this Mortality.

JOb 3.12,13,16. *Why did the knees prevent me? or why the breasts that I should sucke? for now I should have lien still, and been quiet; I should have slept; then had I been at rest. Or as a hidden untimely birth* (marke) *I had not been, as an Infant that never saw light.*

Job 4.19,21. *How much less on them that dwell in Houses of clay, whose Foundation is in the Dust, which are crushed before the moth? Doth not their excel-*

excellency which is in them goe away? they die even without Wisedome.

Job 14.1,2. *Man that is borne of a woman is of few dayes, and full of trouble; he cometh up like a flower, and is cut down: he fleeth also as a shadow, and continueth not:* (and vers. 7,8,9,10,11, 12.) *For there is hope of a Tree, if it be cut downe, that it will sprout againe, and that the tender branch thereof will not cease: though the roote thereof waxe old in the ground, and the stock thereof die in the earth, yet through the sent of water it will bud, and bring forth branches like a plant: But Man dyeth and wasteth away; yea, Man giveth up the ghost, and where is He? As the waters fail from the Sea, and the flood decayeth, and dryeth up, so Man lyeth down, and riseth not, till the Heavens be no more, they shall not awake out of their sleepe.*

Psal. 103. 15,16. *As for man, his dayes are as grasse, as a flower of the field, so he florisheth, for the wind passeth over it, and it is gone, and the place thereof shall know it no more.*

From these places compared, we may

may see, that man (not his flesh onely, for that makes not man; but flesh and Spirit *sensu conjuncto* make Man) is not as a Tree, when He is cut down, whose Spirit liveth, and sprouteth forth, and continueth: but as the flower of the field, (not the stalke, but the bare flower,) which totally fadeth and perisheth: Therefore Man is wholly mortal: *he shall die, and the Son of Man shall be made as grass, Isa.* 51.12.

Ezekiel 13.19. *To slay the souls that should not die, and to save the souls that should not live.*

Psal. 7.1,2. *Save me, &c. Lest he teare my soul like a Lion, renting it in pieces, &c.*

Psal. 89.48. *Who can deliver his soul from the hand of the grave?*

Psal. 16.10. Lev. 21.1,11, and 19.28. Numb. 5.2. and 19.11,13. Hag. 2.13. in all which places, the words *dead body* in the Original is *soul*. See *Jun.* Annot. *Lev.* 21.1.

2 Cor. 5.1,2,3,4. there our Being after death is called, *a building of God, an house not made with hands, eternal in the*

hea-

heavens: with this the Apostle desires to be clothed; and what it is, he defines, viz. *mortality swallowed up of life*: whence it is most evident, that all his hope of future life was grounded upon the Resurrection; and that his hope was altogether grounded thereon, he confirms, 1 *Cor.* 15, arguing, *if Christ be not risen, the dead should not rise*: and (vers. 18.) *They which are fallen asleep in Christ are perished*: and (vers. 14.) *Then is our faith also in vaine; whose end* (1 Pet. 1. 9.) *is the Salvation of our Souls.* How should then all be in vaine, if our *souls* as soon as breath is out of the body enter into glory and salvation? For by *that*, though there were no *Resurrection* of the flesh, we should receive the end of our *Faith*, the *Salvation of our Souls*. Nay further, he maketh *all our hope to be in this life, if there be no Resurrection*; for *vers.* 19. having shown the evils that follow the denyall of the Resurrection, saith; *If in this life onely we have hope in Christ, we are of all men most miserable*: (vers. 32.) Saint Paul said, *If*

after

after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? whence plainly appeares, that the denyal of the Resurrection confines all our hopes and advantages within this life; and so all our sufferings, persecutions, prayers, faith, *&c.* were to no purpose: which could not be, by this *Soulary* fancy of present reward of beatitude after this life.

1 *King.* 2. 2. *David* saith to *Solomon, I goe the way of all the earth*: that is, as the earth must see corruption, so must he; and if his Soul were part of him, yea, himself, so must it; else should he not go the way of all the earth.

And the expression in *Joshua* 2. 13. *Deliver our lives from death*, importeth absolute mortality: for if Death be not dissolution of life, or its deprivation, how can it be said to suffer death? not by a bodily separation, for that is but as the laying down of a burthen, wherewith it was clogged and cyred, whereby it is made more lively ten thousand times; (as my Opposites confess) and so, can no more

be said to be dead, then a *Porter* when he is disburthened of his Load.

Job 34.15. *All flesh shall perish together, and man shall turn again unto dust.*

That which is born of the flesh, is flesh, John 3.6 and, *flesh and blood cannot inherite the Kingdome of God,* 1 Cor. 15.50.

But this Spirit, the soul so Idoliz'd, (if such a thing be) is borne of the flesh; for in the wombe a Child is a living soul, and is so borne of the mother that is flesh.

Therefore this soul is fleshly, and cannot enter into the Kingdome of glory, till corruption have put on incorruption; which cannot be, but by death: *Thou foole, that which thou sowest is not quickened except it die,* 1 Cor. 15.36.

Eccl. 3.12. *That which befalleth the Sons of Men, befalleth Beasts; even one thing befalleth them: as one dyeth, so dyeth the other: they have all one breath, so that they have no preheminence above a Beast: for all is vanitie.*

Wherefore if their Breath be all one; then *God* breathed no other

Breath

Breath, (that is, life or soul,) into Man, then he gave to Beasts: So that if Man be Fallen, and the Beasts be cursed for his sake, Man must be equally mortal with them.

1 Tim. 4.8. *I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a Crowne of Righteousnes, which the Lord the righteous Judge shall give me at THAT DAY; and not to me onely, but to all them that love his appearing.* Here from the finishing of his course a Crowne being laid up, (which is even the same which *Peter*, *Epist.* 1 *cap.* 1. 9. maketh the end of our faith, *the Salvation of our souls*) to be given at *THAT DAY*, concludes an intermission to him and us till then.

1 Tim. 6. 14, 16. *Keepe this Commandment until the appearing of our Lord Jesus Christ, who onely hath immortality, dwelling in light which no man can approach unto; whom no man hath seene, nor can see.*

Whence appeareth, that none ever entered into Heaven since the Crea-

tion. And it is in vaine for my Opposites to say it is meant of the corpulent matter onely; for they make the Soul the *very manhood*: and none that enter therein, enter by halfes and peecemeal: and this is confirmed by *Joh.* 3.13. *And no man hath ascended into Heaven, but he that came down from Heaven, even the Son of man, which is in Heaven.*

Psal. 6.5. *For in death there is no remembrance of thee; in the grave who shall give thee thanks?*

Psal. 89. 11, 12. *Shall thy loving kindnes be declared in the grave? or thy faithfulnes in destruction? shall thy wonders be known in the darke? and thy righteousnes in the Land of forgetfulnes?*

Isa. 38. 18, 19. *For the grave cannot praise thee, death cannot celebrate thee: they that goe down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the Father to the Children shall make known thy truth.*

Hence it is plain, that during this Death Man is void of actual Being: for

for had he then an incorruptible or present actual Being in glory, he should be more capable of the praise and remembrance of the Lord, then he was before he dyed.

Job 3. from the 11. to 20. *Why dyed I not from the womb? &c. for now should I have lien still, and been quiet, I should have slept, and then I should have been at rest; as a hidden untimely birth, I had not been; as Infants that never saw light: there the Prisoners rest together, they heare not the voyce of the Oppressour.*

Hence followeth, that during this Death there is no more present Being to man, then to an hidden abortive Embryo in this life; and no more capability, then light to unborn Infants; nor more oppression or torment, then where there is none to oppress: which is to say, He absolutely *IS NOT*: Answerable to that of *Jacob, Me have ye bereaved of my children: Joseph is not, and Simeon is not,* Gen. 42. 36. to this adde *Psal.* 146. 3. Job 7. 21. *For now shall I sleepe in the dust, and thou shalt seeke me in the Morning, but I shall not be.* 2 Pet. 1. 15.

Isa. 26. 14. Psal. 39. 13. *O spare me, that I may recover strength, before I goe hence and be no more.*

Job 4. 17, 19, 20, 21. *Whose foundation is in the dust, they perish for ever:* that is, cease to Be, till the resurrection.

Luke 20. 37, 38. *Now that the dead are raised, &c.* relating to *Exod.* 3. 6. *I am the God of Abraham, &c.* From whence Christ proveth the resurrection: But if *Abraham, Isaac, &c.* had then lived in their souls, it had been no Argument to prove the Resurrection; for he had been the God of *living* souls, *Abraham, Isaac and Jacob*, though there had been no resurrection. Besides, he saith *all live unto him*: and this saying is ascribed unto the *dead*: therefore, as well may we argue from thence, that they lived in their bodies, as say, they were dead in body, but alive in soul unto God: for it is impossible to be potentially and actually living at the same time.

Joh. 12. 24. *Except a corne of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth*

much

nach fruit: compared to 1 Cor. 15. *Thou fool, that which thou sowest is not quickened, except it die.* Therefore the soul not dying (as the Soularies fabulare) nor falling into the ground, must abide alone, and cannot bring forth fruit at the Resurrection, but must abide a bare soul without a body: and the body having no life in it, falling into the ground, cannot die, (for both vegetative, sensitive, and rational life is ascribed to the soul) but must likewise abide alone, and cannot be quickned; which is a flat denyal of the Resurrection: yet though fundamentally the Soularies thus deny the Resurrection, yet verbally they say there is a resurrection; which must needs be a strange one, and as ridiculous as strange, stated after their Imagination: For the soul not falling into the ground, nor dying, must needs abide alone: therefore if the body be raised after their conception, man would be divided into two immortalities, and both alone; one might be in the North, the other in the South; the soul in one place, and

the body in another; yea, the soul in Hell, and the body in Heaven: for the body by their grounds is as innocent from sin, as the knife wherewith a man is stabed is free from murther; and the soul as guilty of all sin, as the murtherer is of the murther: & the Scripture condemneth the guilty, & saveth the innocent; adjudgeth one for heaven, and the other for hell. O monstrous Resurrection! I hope the Soulary Champions, the Priests of the Church of England, may be ashamed longer to assert the soul to have all life in it, and the body to be but the souls instrument whereby it acts and moves; and henceforth cease to delude and stop the mouthes of the people with a bare verbal Resurrection; that the end of their faith may be suitable to Christ Jesus the foundation, on which it is to be built, both real and infallible.

John 11. 43, 44. *And Jesus cryed with a loud voyce, Lazarus, come forth: and he that was dead* [four days, vers. 39.] *came forth bound hand and foot with grave-clothes*, &c.

If

If *Lazarus* soul were in heaven them four dayes, he received damage and not vantage by that Resurrection: but it is idle to thinke that he which purchased heaven by his blood, should fetch any out after they were in: and once there, it is impossible to come from thence; for should they, it were point-blank against the nature of his death; who could not worke against himself, no more then God can lye.

1 Pet. 1. 5, 7, 9, 13. compared; as, *Who are kept by the power of God through faith unto Salvation, ready to be revealed in the Last time; that the trial of your faith, &c. might be found unto Praise, and honour, and glory, at the appearing of Jesus Christ: receiving the end of your faith, the salvation of your soules: and hope to the end, for the grace that is brought to you at the Revelation of Jesus Christ:* whence it is plain, that the end of our faith, the salvation of our souls, is referred to the day of judgment: And *Luk.* 21. 28. then is our *Redemption*; & Rom. 8. 23. our *Adoption*, to wit, *the Redemption of our body*; one with

with that, which *Peter* calls *the salvation of our souls*: & Act. 23. 6. & 24. 21. & 26. 6, 7. *Paul* maketh the end of all his hopes and faith to be onely in the Resurrection: and 1 *Cor.* 15. 18. saith, *If the dead rise not*, believers, *of all men, are most miserable*; which could not be, if they had souls which went presently into glory, and the wicked had souls went into Torment, though there were no Resurrection: yea, the day of Judgement throughout the whole World, is made both the day of Salvation to the Righteous, Rom. 2. 16. 1 Thes. 1. 5, 7. 1 Pet. 1. 5, 9, 13. 2 Pet. 3. 7. Joh. 5. 29. Mat. 25. 34. *Then shall he say, Come ye blessed*; therefore not before then: And the day of Condemnation to the wicked, Rom. 2. 5, 9. 2 Thes. 1. 6, 8, 9. Job 21. 30. Pro. 16. 4. Acts 3. 19, 1 Pet. 1. 10 Luk. 21. 28. Joh. 5. 29. Mat. 25. 41. *Then shall he say, Depart, &c.* therefore not before then, Mat. 7. 23.

John 3. 5. *Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven:* compared to *Rom. 6. 3, 4, 5. Know ye not, that so many of us as were baptized into Jesus Christ,*

Christ, were baptized into his death? Therefore we are buried with him by baptisme into death; that like as Christ was raised from the dead by the Glory of the Father, even so we also should walk in newnesse of life, &c. and to these, adde 1 Cor. 15.29. *Else what shall they do that are baptized for the dead, if the dead rise not at all? Why are they baptized for the dead?* These places joyntly holding forth the external Ordinance of Baptism, or signe of the new Covenant, which carieth the full representation of the whole worke of Redemption, or perfect figuration of the new Covenant; do manifestly set forth this Mortality: for the death, burial, & resurrection of Jesus Christ cannot in the external ordinance of baptisme be represented, as those places hold forth it doth; but by baptizing, that is, dipping or submerging the whole man into the water, the evidence that whole man shall die, and whole man be raised again, by the total death and total Resurrection of Jesus Christ.

1 Cor. 11.26. *For as often as ye*

eat

eat this bread, and drinke this Cup, ye do shew the Lords death till he come. The bread and wine signifying his Body and blood, as a sign of his death, shew plainly that his death was total; which could not be, if his life shrunk into his soul, and still lived. But from hence is plain, that not onely body, but life it self was offered and dyed: for *Lev.* 17. 24. *The life of all flesh is the blood thereof:* compare Gen. 2. 4, 5. *But flesh with the life thereof, which is the blood thereof, shall you not eat, and surely your blood of your lives will I require, at the hand of every beast will I require, and at the hand of man, &c. will I require the life of man: whoso sheddeth mans blood, by man shall his blood be shed.* To these, adde 2 *Sam.* 1. 16. 8. 27, 28. and 16. 8. *Mat.* 23. 30, 35. with various such-like places; all which plainly shew the life of all flesh, as well of man as of beast, is in the blood; else Christs death, by the representation of his blood, could not be set forth, nor could any by the effusion thereof die: but his Soul, blood, or life, was poured out unto

death

death: therefore his death was not in part, but of the whole man.

Psal. 89. 48. *What man is he that liveth and shall not see death? shall he deliver his soul from the hand of the grave?*

Acts 1. 13. *He seeing this before, spake of the Resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.*

Eccl. 4. 1, 2, 3. doth shew, that the living do suffer oppression, but to the dead is none: and chap. 9. 4, 5. they know not any thing; *For a living dog is better then a dead Lion*: Therefore *Psal.* 146. 2. David saith, *I will sing praises unto my God while I have any Being*; implying, that in death there is no humane being.

James 4. 14. *Our life is even a vapour that appeareth for a little time, and then vanisheth away.*

Rev. 16. 3. *Every living soul in the sea died*, chap. 20. 4, 5. dead souls lived again.

CHAP. IV.

Objections extorted from Scripture Answered.

OBJECT. 1. *Therefore we are alway confident, knowing that whilst we are at home in the body, we are absent from the Lord: we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord,* 2 Cor. 5. 6, 8.

Whence is inferred a present injoyment of Glory immediately after death.

I Answer, that both the foregoing and subsequent matter deny such an Interpretation, or consequence: for before, wishing to be *clothed with our House from Heaven*, on which is this expression of *being present with the Lord*, he expounds, that his meaning is thereby, *that mortality might be swallowed up of life*; or as he saith, 1 *Cor.* 15. 53. *that this corruptable* (man) *might*

might put on incorruption, and this mortal put on immortality: And the following matter of the said words, being laid down as the reason or ground why he so spake, prove, that by his [*presence with the Lord*] he meant nothing else, but his state after the Resurrection: for saith he, *We must all appear before the judgment-seat of Christ, that every one*, &c. vers. 1.

Object. 2. *For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: nevertheless, to abide in the flesh is much needful for you*, Phil. 1. 23, 24.

I answer, This is of the same nature, therefore must have the same Interpretation: for *Paul* did not preach one thing to the *Philippians*, and the contrary to the *Corinthians*. Besides, such manner of expressions are not contradictory to this mortalitie: for though there be long time to the *Living* till the *Resurrection*, there is none to the *Dead*: for from *Adams* death to his *Resurrection* at the end of the World, will be to him, as the twinkling of an eye to the *Living*: yea,

the

the twinkling of an eye to the living, is more time, then a thousand, yea ten thousand yeares is to the dead: For *Being* onely commensurates with Time, or length of days: *not to Be*, cannot possibly be capable thereof: So that the *Livings* tedious *anniversary* expectation of the *Resurrection*, and *end of their faith*, is not a *twinkling* to the *grave*: the *livings Future* is the *deads Present*: Therefore, it is well figurated in *Scripture* by *sleepe*, as, *slept with his Fathers*, 1 *Kings* 11.43. *fallen asleepe in Christ*, 1 *Cor.* 15.18. &c. not that it is so long a time to the dead, but that in nature there is nothing so represents death, or *non-being*, as *sleepe*: So that this may take away all carnal security: for who would not watch and pray overnight, that knows he must dye in the morning; live well, and be wary to day, that must *rise* and *answer* to morrow; believe to day, that would not be *damned* but *saved* to morrow? This administers comfort to the righteous, but terrour to the wicked. Therefore Christ speakeing of his com-

Acts 7.60. and 13.36. 1 Thes.4. 13. and Psal.76.6. it is a Dead sleepe.

coming to Judgment, ſaith, *I come quickly, & my reward is with me*; to let all men know, that in death there is no delay, their reward is preſent, he will not ſtay an inſtant: And further to confirm it, ſaith again, *Surely I come quickely*, Amen: *even ſo come Lord Jeſus.*

Object. 3. *Thou fool, this night ſhall thy ſoul be required of thee.* Luke. 12. 20.

Anſw. The life of the whole perſon, and not ſuch as is fancied of the ſoul, except it had a mouth to eate, drinke, *&c.* as verſ. 9.

Object. 4. *And it came to paſs as her ſoul was in departing*, Gen. 35. 18. Ergo, there is ſuch a thing as the Soul, which continueth it's Being after death.

Anſw. No ſuch matter; for the ſence of words is, *as ſhe was dying*, or *life a departing*, for the following words ſay *ſhe dyed*; which could not be, if her ſoul (her conſtitutive part) lived ſtill, no more then a man can be ſaid to loſe his hand, when he loſes a finger.

Object. 5. *And he ſtretched himſelf upon the Child three times, and cried unto the Lord, and ſaid, O Lord my God, pray thee, let this Childs ſoul come into him again: And the Lord heard his voyce, and the ſoul of the Child came into him again, and he revived.* 1 King. 17.21,22. And Job 14.22. It is ſaid, *his fleſh upon him ſhall have paine, and his ſoul within him ſhall mourne.*

Ergo, there is ſuch a thing as the ſoul.

Anſw. If it be meant *life* or *breath*, whoſe *Being* is conſiſtent and terminated in a corpulent union: For, by that of the *Child*, is meant his breath or life, the thing that his corpulent matter wanted; as *verſ.* the 17. implyeth, which ſaith, *his ſickneſs was ſo ſore, that there was no breath left in him:* Therefore, that which was gone, was prayed for, his *breath* or *life*, as his Anſwer further proveth, which was, *and it revived.*

And by *Soul* in that of *Job* is meant, his *conſcience*; whoſe ſeate is in the *reaſonable* and *memorative Faculties.* Therefore, the uſe of the word *Soul* in thoſe places, doth not

prove

prove such a thing in man as is supposed: For in *Scripture* it is variously used upon various occasions. It is put for the *Stomack*, *Pro.* 27.7. for the *eyes*, *Jer.* 13.17. for the *heart*, 1 *Sam.* 18. for *God*, *Pro.* 9.16. *Heb.* 10.38. *Jer.* 14.17. for the *dead body*, *Psal.* 16.10. for the *whole man*, *Lev.* 7.19. and 4.1. *Acts* 7.14. *Num.* 15.39. *Rom.* 13.1. *Gen.* 12.5. and 46. *Acts* 2.41. 1 *Pet.* 3.20. for *breath*, *Act.* 20. 10. for *life*, *Isa.* 53. [illegible]

Therefore, from those places those parts may as well be proved so many Souls, or Spirits of immortalitie, as from those where it is put for *breath* or *life*, it's *Being* be proved, or such an immortal existence to be in the body.

But to this Objection might be added Christs raising of *Lazarus* and others from the dead: and it would make a very good plea for Purgatory, Because from hell there is no returning, and from heaven none could be thankful to be called again: and it cannot be supposed that Christ would work miracles for any, for which they should not have cause to be thankful to him: and therefore these persons

raised from the dead, if they shall be supposed to have immortal Souls, their return must needs be from some one of the Popes supposed *Lymboes* or other.

Object. 6. *For which cause we faint not; for though our outward man perish, yet the inward is renewed day by day.*

Ergo, there is soul and body in man.

Answ. It is not said, *though our flesh perish, yet our souls are renewed*; then 't were something to little purpose: but it is said, *our outward man*, which compared with what is meant by *inward man*, must needs be whole man; for by *inward man* is meant faith or worke of grace, (2 *Cor.* 5.17.) which is no part of natural man: so that without it or it's *renewing* we are men perfect, as well as with it.

Object. 7. *Who knoweth the spirit of man, that goeth upward; and the spirit of a beast that goeth downward to the earth? Wherefore man hath a soul that goeth presently to Heaven, but the beasts to the earth.*

Answ. It cannot bear the sence;

for

for immediately before, he saith, *their breath is all one, there is no difference: as the one dyeth, so dyeth the other, and goeth to one place*, the *dust*: Therefore, if the beasts be reverted into the elements, so must mans. The meaning I take to be thus, that such a wonderful thing is the breath of a man, that breatheth upward, and the breath of a beast that breatheth downward, (for *spirit* signifieth breath;) according to that of *Ovid*:

Pronáq; cum spectent animalia cætera terram,
Os Homini sublime dedit, cœlumq; videre
Jussit, & erectos ad sidera tollere vultus.

that it's Faculty how it *is*, is past finding out: for Art in all her imitations could never touch that secret with her pensill.

Object. 8. *Feare not them which kill the body, but are not able to kill the soul; but rather feare him, who is able to destroy both soul and body in Hell.*

Answ. This carries the face indeed of the Souls immortality: but if the interpretation must be confined to that sence, it overthrowes the current of the whole *Scripture*: Wherefore, my opinion of it is, that by [not able to kill the soul] is meant, (as *Luke* hath it, *chap.* 12. 4.) *have no more that they can do*: that is, though they have power over this life, or the natural Body, that is sowne in corruption; they have none over the Spiritual, that is raised in incorruption: which spiritual Bodies of men raised from the dead, are by Saint *John* in *Rev.* 20. 4, 5. termed Souls: *I saw the Souls* (saith he) *of those that were beheaded for Christ, and they lived and reigned with him a thousand years: But the rest of the dead lived not again, untill the thousand years were ended*: the Souls then that lived and reigned with him, are none other then the persons that were first raised by him from the dead at his coming, over whom none hath power but God alone, who therefore is most chiefly to be feared. This doth not set forth any immortality before the

Resur-

Resurrection, but shews, that onely *that* is in Gods hand, and he onely able to touch it, that is, *cast it into Hell*. That this must be so expounded, I further prove, from the *non-entitie* of Hell; for there can be no casting into Hell, before Hell be; which though it be *ordained of old*, *Isa.* 30. 33. it is but in *posse*, not in *esse* till the Resurrection: for satisfaction, it is convenient to declare what we mean by Hell: for Hell is diversly used in Scripture: It is put for the *grave*, *Psal.* 16. 10. and 55. 15. *Isa.* 14. 15. for the *Whale* in which *Jonah* was, *Jon.* 2. 2. for *Sathans* Kingdome leading to Hell, *Mat.* 16. 18. for *Satan*, or his malignant Spirits, *Jam.* 3. 6. for the place of the damned, *Mat.* 5. 29. and 10. 28. *Luke* 12. 5. and 16. 23. 2 *Pet.* 2. 4. & this last [the place of the damned] is that which we mean by Hell: and it is likewise variously called: as, *outer darkness*, *Mat.* 22. 13. and 23. 33. *wrath to come*, 1 *Thes.* 1. 10. and 5. 9. *Chaines of darkness*, 2 *Pet.* 2. 4. *Jude* 6. *eternal fire*, *Jude* 23. *second death*, *Rev.* 20. 6. *bottomless pit*, *Rev.* 9. 2.

No Hell till the Resurrection.

place of torment, *Rev.* 14. 10. and 20. 10. *Lake of fire*, *Rev.* 29. 20. and 21. 8. *everlasting punishment*, *Mat.* 25. 41, 46 *blackness of darkness for ever*, *Jude* 13. Those several expressions are generally taken to set forth the end of the Reprobate, or the execution of Gods wrath upon them: Therefore if none of the forementioned places that Hell is put for, save that of the place of the damned, be taken for Hell, then most of those several expressions suite with it, yea, declare it: but the expressions in general grant no immediate execution after this death, but imply the contrary: as we may see, if we examine them.

First, in *Mat.* 22. 13. when it is called *outer darkness*, and 23. *vers.* 33. *damnation of Hell*, compared with *cap.* 25. 41. where it is said, *Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels*: to this adde 2 *Cor.* 5. 10. *For we must all appeare before the Judgement-Seat of Christ, that every one may receive the things done in the flesh, whether good or*

evil,

evil: and to these adde 1 *Thes.*1.10. and 5.9. where it is called, *wrath to come:* which thus compared, shew plainly, it is to come: else execution must goe before Judgement; which in a Commonwealth would be ridiculous injustice, as first to hang men, and then judge them. At the day of Judgement we all must receive our reward according to our deeds good or bad, *THEN shall he say unto them on his left hand*, &c. and not before *THEN*: for it cannot be twice received: therefore, it is fitly called *wrath to come*, and the very *Devils* confirme this themselves, *Mat.*8.25. *art thou come to torment us before the time?* which proveth plainly, that the time of their torment was not come: and if the *Devil* cannot be believed, *God* further cleares it, 2 *Pet.*2.4. *For if he spared not the Angels that sinned, but cast them downe to Hell, and delivered them into Chaines of darkenesse, to be reserved unto Judgment.* And *Jude* 6. *The Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting*

Chaines,

Chaines, unto the Judgment of the great day: In both which places it is said, they are *reserved unto Judgment:* and *Jude verſ. 7. to the Reprobate is reſerved the blackneſs of darkeneſs for ever:* and to this adde *Rev.* 20. 10, 11, 12, 13, 14, 15. which clearly ſhew, that at the day of Judgment both Devils and Reprobate together ſhall be caſt into the *Lake of fire:* Therefore, if reſerved for both till then, Ile be bold to ſay, it ſhall not be till, nor before *then.*

Moreover, *Rev.* 19. 20. it is ſaid, *the beaſt and the falſe Prophet, and them that worſhipped his Image, were caſt alive into the lake of fire and brimſtone:* and *chap.* 20. 10. *And the Devil that deceived them, was caſt into the Lake:* and this, *verſ.* 6. and 14. is called *the ſecond death:* therefore, this caſting into the Lake muſt be after the *Fall* of *Antichriſt*, and after he hath done *deceiving*, and not before: for if he be there now, he hath done *deceiving:* for once there, it is impoſſible he ſhould *deceive:* but that he hath not, there is more witneſſes, then ſtarres

in

in the Skie, or sand in the Sea; *our innumerable sins*, whose just reward is the *second death*.

If it be Questioned, where then the Devils are?

Observe, they are but Creatures, and such as are fallen from their *Heavenly mansions*, therefore, within the *Sublunarie* compass; so that as the Earth is the proper place for ponderous and gross bodies; and the Devils being more subtile and aiereal, may be referred to the aire; and not without ground from *Scripture*: for *Ephes.* 2. 2. the Devil is called *the Prince of the power of the aire*: so that their casting into Hell, must be the aire: and Hell may as well be put for the aire in those places, as in other for the grave, *&c.* their *prison*, or place of custody, as the grave to the dead. And *Rev.* 12. 9. tis said, *he was cast into the earth, and his Angels*, &c.

This premised, *Hell* and *Damnation* not yet; well might Ignorance straine it self into such incertain conceits about the place of it's Being,

and

and it not as yet: Some have feigned it in *Mount Ætna*, some in the *Element of Fire*, which is betwixt the *upper Region* of the *Aire* and the *Globe* of the *Moon*; some to be in the *Caves of the Earth*, and *Conduits of the Sea*; some onely in the *Sea*, as *Archer* in his *Personal reign of Christ* mentions, because the Devils were cast into the *Swine*, which *ran violently down a steep place into the Sea*, *Mat.* 5. 3. surely, they might as well say, they have Millstones about their neckes, because it is also said, *Better a millstone were tyed about his necke, and he cast into the bottom of the sea*: for the one followeth no more then the other: Some say, it is in the Earth, equally so far distant from the surface, as Heaven is above it: as *Phillips*, &c. and this he labours to confirme with *Scripture*: as *Pro.* 15. 4. *The way of life is above to the wise, that he may depart from Hell beneath*: and *Phil.* 2. 10. *That in the name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth*: i. e. in Hell, saith he. And

Luke

Luke 16. *The rich man saw Abraham afar off, and Lazarus in his bosome:* And *Ezek.* 31.18. *Yet shalt thou be brought down with the trees of Eden unto the nether parts of the Earth.*

But those and such like places which literally seem to import Hell, conclude the thing no more, then other literal expressions prove God to have corpulent eyes, eares, hands, *&c.* but are expressions after the manner of men, to shew the gradation of condition betwixt the wicked and the righteous, the one the extreamest debasement, the other the extreamest exaltation; which could not be better figurated to sence, then by Heaven and Earth.

And in particular thus: The first, as *Prov.* 15.24. is literal or figurative, which interpretation can neither be *canonicall* nor *rationall*; for thereby wise men must not tread upon the ground, but must walke upon the *Aire*, or upon the *water*, as *Christ* and *Peter* upon the *Sea*, (*Mat.* 14.25, 29.) and there onely the way of life: for it saith, *their way is above.* For the

the second; as, *Phil.* 2. 10. that is both *prophetical* and *figurative*, to shew how in process of time all Degrees shall subject to *Christ*: *Angels*, *Men*, *Beasts*, *Devils*, and *Death*, whose Degrees are thus literally expressed to sence, by *Heaven*, *Earth*, *under the Earth*; or *Angels* that are highest in dignitie, and so celestial; *Men* and *sublunars* the middle, and so terrestrial; *Devils* and *Death* the lowest, and so subterrestrial.

The third, as *Luke* 16. is *parabolical*: (of which more anon) and it seems by this, if Hell be so deep in the Earth, the *Damned* have wonderful good eyes, to see through the earths gross body, and the Heavens 12. Spheares into the Cœlum Empyreum, to spy *Lazarus* in *Abrahams* bosome; or else Heaven must be there too, even in the centre of the Earth: this is the consequence of such *parabolical* Arguments. And the 4. or last, as *Ezek.* 31. 18. is akin to those: for, it is but to shew, how that *Pharaoh* in the hight of his pride and fame was brought to confusion, which in

the 15. *verſ.* is expreſſed by, *In the day when he went down into the grave*; and *verſ.* 14. *unto death, to the nether parts of the earth, to the pit*; and *verſ.* 17. *into Hell*: all which ſhew but the ſudden death and utter confuſion of *Pharaoh* and his Army: and at the utmoſt, Hell here can be but put for death, or the grave; and not for any ſuch place of torment.

Obj. 9. *Such a one caught up into the third Heavens: how that he was caught up into Paradiſe*, 2 Cor. 12. 2, 4. *there Paradiſe is put for the third Heaven: And to this compare Chriſt's Anſwer to the thiefe upon the Croſs: This day thou ſhalt be with me in Paradiſe: Therefore, Paradiſe is the third Heaven, the place for the ſouls of the righteous, whither the Thiefes ſoul went that day.*

Anſw. Chriſt was not there that day himſelf; for he was three days and three nights in the grave after his death: during which time, all the ſoul he had, was there detayned by death, as is evident by *Pſal.* 16. 10. compared with *Acts* 2. 31. for if it

were

were not so, then Christs humane nature tasted of death (not wholly) but partially onely, and thereby wrought not a whole, but a partial redemption to humane nature; because the soul, the most considerable part thereof, dyed not, being immortal (as is fancied:) which if true, Then believers will not be *compleat* in or by Christ, as Saint *Paul* affirms them to be, *Col.* 2.10. having immortality onely to their bodies by Christ, but not to their souls, these being immortal before. And then *Christ by the Gospel brought life and immortality to light*, onely for the bodyes of men, and not for their souls, 2 *Tim.* 1.10. and then believers at the Resurrection will have two several and distinct lives and immortalities; the one of their souls, by nature; and the other of their bodyes, by Christ: which is absurd to imagine.

Besides, if the Thiefe's souls was *that day* with Christs Soul in Paradise, a place of glory and exaltation; Then humane nature had reward and exaltation before Christs Resurrection

on

on, or his conquest over death, even whilst the Salvation of all man-kind was in suspence, yea, and before its justification; for *Christ dying for our sins, rose again for our justification*, Rom. 4. 25. And further, if Christs soul was that day in Paradise, then the Apostles Creed may be questioned as untrue, which together with Scripture affirms, that Christ that day was both *dead and buried*; neither of which can be true, if his soul (the principalest part of his humanity) remained alive, and ascended that day into Paradise. Besides, if that fancy had been true, then it ought, and without doubt should have been put as an Article of the Creed, to have been believed by all Christians; and had been as necessary a point to have been known and believed by them, as any other Article there put concerning Christ.

Object. 10. *But the meaning of the words may be, that the thiefes Soul was that day in Paradise with the God-head, and not with Christs Soul.*

Answ. If so, then this will follow,

namely, that the theifs humane nature was exalted before Christs humane nature; which will contradict St. *Paul*, *Col.* 1. 18. where he saith, that Christ was *the first born from the dead, that in all things he might have the preheminence*: and Christs own reward & exaltation went not before, but followed after (as an effect of) his sufferings and conquest over death, as many Scriptures do witness: For *when he had by himself purged our sins, he sat down on the right hand of the Majesty on high*, Heb. 1. 3. *we see Jesus was made a little lower then the Angels, for the suffering of death, Crowned with glory and Honour*, Heb. 2. 9. Christ *being found in the fashion of a man, humbled himself, and became obedient unto death, even the death of the Cross: wherefore God also hath highly exalted him, and given Him a name above every name*, &c. Phil. 2. 8, 9. And no man in his wits can be so sensless, as not to understand this Resurrection to intervene his suffering, and this his exaltation.

Besides, since the God-head is everywhere, how could the Thiefe be absent from it anywhere? Where-

Wherefore by no means may it be granted that the thiefe was in Paradice that day, or can be there before his reſtoration or Reſurrection; unleſs he were or can be there with his broken leggs: for Chriſt ſaid not *Thy Sonl*, but *Thou*, i. e. *Thou Thiefe*, or *Thou man* ſhalt be with me: And he that can make a Thiefe of him in the ſence for which he ſuffered, be a man either, without his body, is a better work-man then I know any.

And if the ſoul (as they ſay) have all life in it ſelf, and is not ſubject to death, and be the humanity and conſtitution of Man; and the corpulent matter, the bulke of the body, be but an inſtrument whereby the ſoul acts and moves, and all the action and motion of the body be meerly inſtrumental; then neither Chriſt nor the Malefactor died that day, nor can any man (as man) die: for thereby his Man-hood, that which makes him man, his Soul, is made immortal, and ſubject to death. But the Scripture ſpeaking of the reſurrection of Chriſt, (*Acts* 2. 31.) ſaith, *His ſoul was not*

lefe in Hell, neither his flesh did see corruption: and *Act.* 8. 33. *For his life is taken from the earth*: and *Isa.* 53. 8. *He was cut off out of the Land of the living.* All which could not be, by the fabulous conceit of the soul: for the first place (as *Act.* 2. 31.) doth shew, that not onely his flesh, but life and being was subject or conquered by death: and the second, *it was taken from the earth*, shews it returned thither, else could it not be raised from thence: the third, *he was cut off out of the Land of the living*, shews no life remained in the soul; for if his soul retained his life, and entered Paradise, which the Soularies make to be the Land it self of the living; he never dyed: But *his soul* (even all the soul he had) *was made an offering for sin*, yea, *he poured it out unto death*, Isa. 53. 10, 12. Therefore, this opinion of the soul cannot stand in competition with the sufferings of Christ, but flatly denyeth his death: So that from the expression of *This day shalt thou be with me in Paradise*, a present Soulary entrance into

into glory cannot be wrested under or without the denyal of his death.

Object. 11. It is said, *Heb.* 9.24. *That Christ entered* into heaven it self; *what's that, but the third heaven or Paradice, into which Saint* Paul *was caught up, before mentioned, and whereinto the Theefes soul entered the day of his death?*

Answ. This place of the *Hebrews* hath reference to Christs ascention after his Resurrection, and to his enterance into the highest heaven, and Tabernacle of God, not made with hands, whereof the Holy of holies, into which the high-Priest entered once a yeere, was a figure, made with hands, according to the patern of this heavenly house or Tabernacle which was shewed to *Moses* in the *Mount*; as by comparing *Heb.* 6. 20. *Heb.* 8. 1, 5, *Heb.* 9. 1, 23, 24. and *Act.* 7. 44. with *Exo.* 25. 9, 40. may be seen: and is the same wherein Christ tells his Disciples are *many mansions*, and that he will goe and *prepare a place there for them*, and that he will *come again, and receive them to himself*, John

14. 1, 2, 3. And in the interim, he there appeares in the presence of God for them; as *Heb.* 9. 24.

Object. 12. In 1 *Pet.* 1. 3, 4. Peter *saith that it is* an Inheritance incorruptible, and undefiled, *and* that fadeth not away, reserved in heaven for the Saints: *and S.* Paul, 2 *Cor.* 5. *says, it is* eternal in the heavens: *wherefore it being for the Saints enjoyment, the souls of the Saints presently after death, must ascend to enjoy it; else can they not enjoy it at all: we nowhere read that their bodyes shall at any time ascend thither.*

Answ. Saint *Paul* there saith, It is *eternal in the heavens*, but saith not that it is eternally there; for Saint *Peter* in the 13 *vers.* of the same *chap.* saith, that it is to be brought thence to the Saints, at the Revelation of Jesus Christ, (and not that the Saints shall be taken up to it:) and this will not be so brought down to them for their enjoyment, till after the Resurrection, and when the new Heavens, and the new Earth, are created; as is evident in *Rev.* 21. 1, 2, 3. and *When*

mor-

mortality is swallowed up of life, then, and not till then, *shall* the Saints be clothed with this their house from Heaven, as *Paul* in the same place, *vers.* 2, 4. declares.

Object. 13. By faith, Enoch was translated, *Heb.* 11. 5. *And* Elijah *went to heaven in a whirlewind*, 2 *King.* 2. 11, 12.

Answ. This no way contributes any thing to the fancy of the soul in a Paradice, but rather altogether confounds the conceit: for *Elijah* left his mantle, not his body behind him, when he ascended; and *Enoch* was also wholly taken up.

And therefore, Christ in the speech of the Theifs being with him in Paradice, did not intend that present day, but at the time of his coming into his Kingdome, he should be there with him (according to the theifes petition:) which Kingdome was not then shortly to be expected, but is yet to come; nor will it be, until after Christs coming again in the clouds, with power and great Glory, as is evident, *Luke* 19. 11, 12, 15. *Luke* 21. 27, 31.

Besides, if Christ himself was that day in Paradice, a place of glory, he was there unglorified, or else being there glorified, he afterward became unglorified again: for so he told *Mary* he was after his Resurrection, *Joh.* 20. 17. neither of which can reasonably be imagined. And it is palpable, that many errors are grounded upon mis-translations of the Scripture; & this place, though the genuine signification of the words thereof be rendred, yet may it be reputed within the nature of mis-translation: for we have manifestly cleared, that the sense of [*this day thou shalt be with me in Paradise*] cannot, as it is vulgarly taken, stand with the foundation of Religion, or with solid reason: Therefore there must be some fault in the English Text, which if narrowly examined may appear: for if the words in the Original be thus rendered, Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι σήμερον, μετ' ἐμοῦ ἔσῃ ἐν τῷ Παραδείσῳ· that is, *And Jesus said unto him, Verily I say unto thee to day, Thou shalt be with me in Paradise*; which differeth from the common

copies

copies onely in the transposition of a comma, incident to transcribing and printing, and then the objection from hence vanisheth; i. e. *To day I tell thee*; not, *This day thou shalt be with me in Paradise*: And well might he use that expression, [*I tell thee this day*] as a trial of the sincerity of his faith; for if he could believe in him that day, or present time of his sufferings, he should be with him in paradise; or when he should appeare in his Kingdome, he should appeare with him in glory: or thus, [*I tell thee to day, Thou shalt be with me in Paradise*] is as if he should say, I tell thee this day, which is the day of my suffering and of thy conversion, that as sure as this is the Day, so sure thou shalt be saved, or be with me at my coming into my Kingdome: where the attestation of [*This Day,*] is as an assurance, pledge, or witness of Christs mercy towards him, and as a tryal of his faith therein. The like expression *Paul* useth, *Acts* 20. 26. *Wherefore I take you to record this day, that I am pure from the blood of all men.*

Obj. 14. *Then shall the dust return*

to

to the earth as it was, and the spirit shall return to God who gave it. Eccl. 12. 7.

Answ. By spirit cannot be meant such a thing as the soul, except all souls go to God, and none to the Devil: for it is indifferently spoken of all: but by *spirit* is meant life, which hath various expressions in Scripture: it is the will of God, that dust shall be made man, and live, and it is done, and he liveth; and his will that it shall die, and it dyeth, or returneth to what it was: he withdraweth his communicated power, and man ceaseth. [*The Spirit shall return*] the communication, power, or faculty of life shall cease: [*to God that gave it*] to him that communicated, or gave it, *in whom we live, move, and have our being*: no otherwise mans *spirit* (or life) *returneth to God that gave it: he taketh away the breath, and the creatures dye, and return to their dust*, Psal. 104. 29. for the *life* of man *is even a vapour that appeareth for a little time, and then vanisheth away*. Jam. 4. 14.

Object. 15. *And they stoned Steven, calling upon God, and saying Lord Jesus receive my spirit.* Act. 7. 59. *Answ.*

Answ. This is a commendation of the life or being into the hands of God, *in whom with Christ our lives are hid, Col.* 3. 3. as a full assurance of hope and faith in the Resurrection, *that when Christ who is our life, should appeare, we also might appear with him in glory: For God is not the God of the dead, but of the living: for all live unto him, Luke* 20. 38. And thus, and no otherwise, was his *spirit commended, or returned to him that gave it, whose spirit goeth forth, & we are renewed, Psal.* 104. 30. answerable to that of the *two witnesses*, in whom *the spirit of life from God*, after they had *lien dead three dayes and an halfe, entered into them, and they stood upon their feet.*

Object. 16. *God breathed into his nostrils the breath of life, Gen.* 2. 7. Ergo, man hath an immortal soul.

Answ. Then so is the soul of a Beast; for *Solomon* saith, *the breath is all one, Eccl.* 3. 19. and *David* reckoning up the creatures, and man amongst them, saith indifferently of them all, God *hideth his face, and they are troubled; he taketh away their breath,*

they

they die, and return to their dust, Psal. 104. 29. and this is further amplified in *Gen.* 1. 33. *to every thing in the Earth wherein there is a living soul*, &c. and *cap.* 7. 21, 22. *all flesh dyed, in whose nostrils was the breath of life*: and *Num.* 31. 28. all which make no difference betwixt them, *but as the one dyeth, so dyeth the other, and man hath no preheminence above a beast: For what man is he that liveth, and shall not see death, or deliver his soul from the hand of the grave? Selah. Psal.* 89. 48.

Object. 17. *And it came to pass the Beggar dyed, and was carried by Angels into Abrahams bosome*, &c. *Luke* 16. from the 22. to the end.

Answ. There was never such a man as *Dives* or *Lazarus*, or ever such a thing happened, no more then *Jothams* Trees did *walk* and *talke*, *Judg.* 9. 8. but it was a Parable, to prove, that nothing is more effectual for conversion then the ordinary preaching of the Word by the true Ministers or Ambassadors of God; such as *Moses*, and true Prophets of old; and as Christ, his Apostles, and Prophets,

and

and true ministers since. Further, the consequence concerning the soul is but drawn from the literal sence, in which sence I shall deny it canonical Scripture; for it makes in that sence more for bodys then the souls present being in Heaven or Hell, *v.* 23, 24. &c. maketh *Abraham* the Father of the damned, *vers.* 24, 25, 27, 30. and *vers.* 22. *Dives dyed and was buried*; and yet *vers.* 23. *he lift up his eyes being in torment, and seeth Abraham*, &c. and *vers.* 25. he cryed for *Lazarus to dip the tip of his finger to cool his tongue*; which in the literal sence thus applied, must needs be contradictory, unless his *eyes*, *tongue*, and *Lazarus* finger was not buried, or their souls had corporeal corpulent members; which conceit is ridiculous: Therefore, from this place the Resurrection of the body before the day of Judgement (even as soon as a man is buried) may better be proved, then such a present solary enterance into Heaven or Hell.

Object. 18. *By which also he went, and preached to those in prison.* 1 Pet. III. 19.

Answ.

Anſw. [*By which*] that is, by that whereby he was *quickened*, or raiſed from the dead, his divine Spirit, as the foregoing words (whereon the ſence of thoſe depend) doth evidence, *verſ.* 18. *Chriſt once ſuffered, &c. dead in fleſh, but quickened by the ſpirit*, (verſ. 19.) *by which alſo he went, &c.* So that he went and preached by that, whereby he was quickened or raiſed: Therefore, the preaching here meant, was not by that which was raiſed, but by that which did raiſe, which was miniſterially, as the following words further evidence, shewing to whom he preached, *even thoſe which were diſobedient in the days of Noah, when the long-ſuffering of God waited while the Arke was a preparing*: thoſe were the *ſpirits* here meant, the wicked of thoſe days, which are now in *priſon*, that is, dead, or imprifoned in the Elements. Here the grave or death is called a *priſon*, or indeed it is, for therein all that dye are veſted in the chaines of death (the Elements) not to be delivered till Judgment, *Rev.* 20. 13, according to

Job 3.18. *there the prisoners rest together.*

Object. 9. Joh. 11.26. *Whosoever liveth and believeth on me, shall never die.*

Answ. [*Whosoever liveth*] doth not in this place import the state of this life; for should it, believers should not die this death: but relateth to the state or life at the Resurrection; as the foregoing words, on which the sense of these depend, evidence, viz. *I am the Resurrection, and the life: he that believeth in me, though he were dead, yet shall he live,* (to which these words are annexed) *And whosoever liveth & believeth in me, &c.* which is to say, Every believer, though dead, shall live, or be raised again; and living or raised again, shall never dye any more; that is, shall scape the second death, *Joh.* 5.24.

Secondly, This life may be reckoned from the action of belief: for *God calleth things that are not, as if they were,* Rom. 4.17. yea all, even the dead, live unto him, *Luke* 20.38. And so the believer never dyeth in Gods account, Rom. 14.7,8,9. *None of us liveth*

liveth to himself, and none of us dyeth to himself: for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lords: for this end Christ both dyed, and rose, and revived, that he might be Lord both of the dead and the living.

Object. 20. *Therefore glorifie God in your body, and in your spirits, 1 Cor. 6. 20.*

Answ. Before, he called the body *the Temple of the holy Ghost, vers. 19.* and *vers. 15. the members of Christ*; which needs must be the whole man, and not his bare carcass: for *in death who can praise the Lord?* in it can be no habitation for the *holy Ghost*, and therein were they to *glorifie God*: to make *Christ* the *head* of such *members*, were to make God, *the God of the dead and not of the living*: therefore, by *body* and *spirit*, is meant whole man, aiming at a thorough and perfect *sanctification*, as well in that which respecteth thought, [*the spirit*] as in that which respecteth action, [*the body*:] inwardly to glorifie God, as well as outwardly *to flee fornication*, &c. Ob.

Object. 16. *I saw under the Altar the souls of them that were slaine for the word of God*, &c. *and they cryed with a loud voyce*, &c. Rev. 6. 10, 11.

Answ. They were such *souls as lay under the Altar slaine*, or sacrificed, or as *vers.* 11. hath it, *were killed*; these therefore being *dead souls*, or martyred Saints, their *cry* must be as the *cry of the blood of Abel*: And the like *vision* of dead Saints confirms it, as, Rev. 20. *vers.* 4, 5. *And I saw the souls of them that were beheaded for the witness of Jesus, and they lived, and reigned with Christ a thousand yeares: but the rest of the dead lived not again till*, &c. whence it is plaine, that he beheld the Resurrection, or restoration of life unto *dead souls*, even *of them that were beheaded*, but the *rest* lay dead, or *lived not again till*, &c.

Thus much of illegitimate *Objections* from Scripture: Now to the probation hereof from *Procreation* or *Generation*, and as neer as I can to resolve all occurrent *Objections* thereon, that shall confront,

CHAP. V.

Of procreation, how from thence this Mortality is proved.

IT is supposed (as I conceive) by none, that what naturally proceedeth from Man simply by the course of nature, can be immortal, but must first taste of mortality: And therefore there are two sorts of *Opinions* to maintaine this Heathenish Invention about the soul, whereon it's immortalitie is grounded, which I shall chiefly encounter: the one, that it is created, and infused at the conception, and so onely Gods worke. The other, that it is concepted by the woman through the concurrence of the seed of both sexes, but not simply by the course of nature, but by the supernatural and extraordinarie assistance or efficacie of God in conception more then in other creatures; and so partly mans, and partly

Gods

Gods worke. But that I may utterly demolish the structure of this Invention, I shall turn up the foundation of each kinde in it's place: But first I shall speak a word or two in generall of *Procreation* it self.

That whole man is generated by man, Observe: That as the whole Tree is potentially in the seed, and actually in time springeth from it; or as many graines of wheat are in one graine virtually, and perfectly actuall in time: so in the seed of mankind, is whole man potentially, and wholly actual in time; or all *Adams* succession, which in time are propagated, were wholly in him, life and limbes, or as 'tis more common, soul and body. So that whatsoever in time is actual by procreation, it was at first potentially wholly in it's originall.

Further, *Generatum sequitur naturam generantis* (he begat a son in his own image, *Gen.* 5.3.) is not not onely philosophically, but Theologically true, *Mat.* 7.16. *Job* 4.14 Therefore mortall *Adam* must beget mortall

tal children in his own likeneſs, ſoul and body, except the ſoul was no part of his likeneſs: For that which is immortal cannot generatively proceed from that which is mortal, as Chriſt ſaith, *that which is born of the fleſh is* (as it ſelf is, corruptable mutable) *fleſh, John* 3.6. ſo then by this mortal fleſh cannot be generated an immortal ſpirit, or ſoul that can ſubſiſt by it ſelf diſſolved from the fleſh; for if it ſhould, in that act it ſhould go beyond it ſelf, which is impoſſible; and thereby more ſhould be done by man and woman in generation, then God did or could do in the creation; for he neither did, or could create any thing greater, purer, or more excellent of nature then himſelf, and ſuch as could ſubſiſt without him. But if this doctrine be true, (as *Woolner* in his *Original of the ſoul* avertreth) fleſhly man by a fleſhly generation, or mixture of the ſeed of both Sexes doth beget or conceive ſomething greater, purer, and more excellent then himſelf; an immortal ſubſtance, an Angelical entitie, *the Soul*, that

can

can subsist without the flesh by which it is: which is as fire without light, earth without heavinesse, grossenesse, &c. should be, by which they are: and further, the *Effect* to be *prior dignitate*, precedent to the *Cause*, as if a man because a creature, should be before his Creator. But if it be Replyed, that the soul is generated by the soul, as the body by the body; I answer, then there must be *He* souls and *She*-souls: for without Sexes is no generation.

But now to the first sort, who say it is by infusion, or as the saying is, *Creando infunditur, & infundendo creatur.*

To which I Answer, that in conception there is corruption or marring, according the proverb, *Corruptio unius est generatio alterius*: so that if it be by conceiving or creating infused, and by infusion conceived or created, that is as much to say, it is made in the marring, and mar'd in the making; or, infus'd in the marring, and mar'd in the infusion: whence followeth, that it is neither conceived,

created, nor infused; neither made, nor mar'd: but must be, if it be, no man knows what, or how; whether an Angel, a Beast, or a Monster, any thing, or nothing: Riddle me, riddle me what's this? a Soul! a Soul! *creando infunditur, & infundendo creatur!*

Secondly, if the soul be a creature infused, then Christ did not take the whole man-hood from the seed of the woman, but worse then a bare brutish body, a dead carcass: But Christ was made of the seed of the woman according to the flesh, *Rom.* 1. 3. *Acts* 2. 30. and was as we are, sin excepted, *Heb.* 14. 15. and this our Image he received wholly from the woman: Therefore receiving his whole humanity from her, the soul can be no infused creature.

Thirdly, That which brake the Serpents head was Christs humanity: But the seed of the woman brake the Serpents head.

Ergo.

Fourthly, If we consist of soul and body, and are not men without both, and

and receive not our souls from him, but are dayly created: Then *Adam* is the father of no man, 2. Christ cannot be the *Son of man*, and so no Saviour, because thereby his manhood, constitutive part, even that which should make him man, could not be by the seed of the woman. 3. So a man is as much a father of *fleas* and *lice*, which receive their matter from him, as of his children. 4. Whereas God blessed man, and bid him, as the rest of the creatures in their kinde, fill the Earth in his kinde with men: then he commanded him to do more then he had given him power for: and so to content nature, and supply her imbecility to obey, is forced to a daily creation. 5. Then God finished not the Creation in sixe dayes, but rested before he had done creating.

Fifthly, If the soul be infused, it must be at the conception, or after the conception: If at the conception, then every abortive conception hath an immortal spirit in it, and must rise again: If after, then there is growth be-

before there is life, which is impossible; for the soul is made the vegetive as well as the motive, sensitive or rational part: and if this immortal spirit be something else, then we are not conceived perfect men; and as we are conceived, so are we born, *trees, brutes*, or I know not what, and afterwards are made men, if we be men at all; and so Infants that die in the wombe, or in the birth, are little better then trees, and worse then beasts.

Sixthly, If the soul be not generated with the body, but a creature infused into a dead body, for they say, the soul is *forma formans*, that giveth life and motion to the body: Then it is lawful to be a *Nigromancer*; for *Nigromancie* is nothing but putting a spirit into a dead body, and so it is but an imitation of God, and God the onely *Nigromancer*, and all the men in the word but *Nigromantick Apparitions*, whose spirits when they have done the worke for which they were put into the bodies, desert them, as other conjured Ghosts do.

Seventhly, It is granted that the bo-

dy

dy considered meerly sensitive cannot sin, and that the body is but an instrument, or as the pen in the hand of a Writer, to the Soul, whereby it acts and moves: Therefore, if the Soul come immediately from God, or there be an immediate worke of his in it's production, then of necessity, that immortal thing, and not our mortal flesh, is Author of all sin, and it onely prone to all sin, and not the flesh, no more then a conduit, though a meet instrument to convey water, is the author, or fount of water, or prone to spring: And so Gods immediate hand is the cause of all sin, that man had better been without this soul; for it must needs be some damnable wicked spirit, or some Devil that God puts in him; for such as the fruit is, such must the tree be: but the fruit is damnably wicked: Therefore, the Soul must be some damnable wicked thing: No marvel then if Reprobates must needs sin and be damned, since God *infuses* such a *malignant Soul*, that counsels them with *Jobs* wife to *curse God, and die*, yea

yea such a one as wholly workes out their condemnation: This is as if a man should break his horses legs, and then knock out his brains for halting. If it be said the soul comes pure from God, and it is the body that corrupteth it; I answer, that this to excuse God one way, makes him like the tyrant *Mezentius*, that bound living men to dead bodyes, till the putrefaction and corruption of the stinking corps had killed them. Besides, the mind may sin without the Action of the body, but not the body without the mind, for a man may covet in his mind, and not act with his body, and yet sin; but if he do with his body, and not consent with his mind, he sinneth not: as for example, a man may accidentally and ignorantly kill a man by a blow, which was never intended or aimed at him, and yet he not guilty of murther: but if he intend it in his mind, though he never do it, he is guilty: Therefore the body may be made sinful by the soul, but not the soul by the body.

Now

Now to the other kinde, who say, that this supernatural worke by nature, is effected by Gods special supernatural assistance, operating or applicated to this natural aptitude, in whose mutual concurrence this immortal substance is concepted, and in conception united to the flesh, the whole in the whole, and the whole in every part.

To which I Answer, that there is no more special supernatural efficiency from God in mans procreation then in other creatures, but that special gift or natural instinct to every kinde of creature given in the Creation to produce it's kinde, whether vegetative, sensitive, or rational, *Gen.* 1. 25. 1 *Cor.* 15. 38. for the gift or blessing is all one and the same, and alike unto all according to their kindes, as appeares, *Gen.* 1. 22. God blessed the *Fowls* and *Fish*, saying, *Be fruitful and multiply, and fill the waters in the Seas, and let the Fowles multiply in the Earth*: And vers. 28. the selfsame he speaks of man and woman, *And God blessed them, and said unto them,*

them, be fruitful, and replenish the earth; and by this blessing, or Natures general instinct equally unto all, men and all other creatures continue their multiplications and procreations: So that the *Fowles*, *Fish*, &c. have as great and special assistance as man in their conceptions and procreations, equally mediate and natural: Therefore, if by mans conception an Angelical immortal Soul is producted, so likewise is there the like in other creatures. The result of all which is this, that as Fish, Birds, and Beasts each in their kinde procreate their kinde without any transcendency of nature: So man in his kinde begets man, corruptable man begets nothing but what is corruptable, not halfe mortal, halfe immortal; halfe Angel, halfe man, but compleat man totally mortal: for through mortal organs immortality cannot be conveyed, or therein possibly reside.

If it be scrupled, that this destroyeth the hope of our faith; I Answer, It doth but remove it from a false principle to a true, from a deceitful

fancy

fancy to an infallible object, the Resurrection: For though I ascribe nothing actually to nature, but corruption, yet potentially I ascribe incorruption: as to the kernel of an Apple a Tree may not actually, yet potentially be ascribed: So I grant, that nature produceth the *Seed*, to which when she hath done her elementary worke, even all that she can do, and in all things transient finished her course, even from that corrupted seed Christ supernaturally raiseth an incorruptable body, 1 *Cor.* 15. 36. *Thou foole, that which thou sowest is not quickned except it die: it is sowen in corruption, it is raised in incorruption; it is sowen a naturall body, it is raised a spirituall body*: Therefore nothing of man can be immortal, but what first hath seen corruption. So that, if that which is made the better and most excellent part of Man, without which he is No Man (as is held) titled the *Soul*, shall not see corruption, it shall not participate of the immortality purchased by Christ, but must needs perish, except there be *Eus*

extra

extra Deum, as that strange invented *Entitie* must needs be: And so consequently, No Man shall be saved: And as before it incur'd this Absurditie, that the *Souls* of the Damned shall not perish, but stand as well as the *Stative Angels*: So by this, the *Souls* both of the *righteous* and *wicked* shall for ever cease, and never be immortalized at the *Resurrection*: And thence the denyal both of *Resurrection, Condemnation*, and *Salvation, Heaven*, and *Hell, God* and *Christ*, is unavoydable: After rusheth in the *Epicurean* Blasphemy, *Let us eate, and drinke, for to morrow we dy*: And so, *so many bellyes, so many Gods, and no other*.

It is Objected, *That the rarenes of conception argues a supernatural immediate assistance essential, without which the soul cannot be.*

Answ. That commeth by a natural defect, and not by with-holding of Gods immediate hand, else he should have a special and immediate hand in Adultery: And so Whoremongers and Adulterers set God aworke to

create

create *Souls* for their *Bastards*, which is to make God a slave to their lusts.

Further, it is Objected, *That God hath from eternitie decreed concerning man above all creatures, both who should come into the world, and at what time: Therefore, accordingly he must have a worke in mans conception above other creatures.*

Answ. No such thing followeth: for *time* and *number* may be appointed, and yet the due course of nature proceed, as well without as with an immediate assistance, towards man in his kinde, as in Beasts in their kinde.

Moreover, *Woolner* in his Treatise on the *Soul*, *pag.* 115. saith, *That the more spirituall parts, and chiefly the Soul is* (but partly mediately, partly immediately) *conceived at the first instant, or union of the seed of both Sexes: For by it* (pag. 117. he saith,) *the corporeall parts are prepared and perfected*: Therefore, it must of necessity be at the *first instant, or else no conception*. And pag. 129. *That all Soules, as well of Beasts, as of men, are essentially as perfect at the*

first

first instant of conception as ever afterwards. And pag. 97. he saith, *The Soul can live without the body, and cannot be corrupted by it.*

Answ. That then it followeth, If a woman miscarry, immediately after that very instant, that the Soul of that *Effluction* or unshapen deformed peece of *congealed blood* being immortal, must needs continue its immortality; and that *Effluction* as well as perfect bodyes, shall be raised again: for if degrees of corporal perfection hinder, then those that are born imperfect, as without legges, armes, or hands, or any other member, as divers are, they shall never be raised again, and so out of the compass of Christs death: and though it should be granted, that Christs death is denyed an *Embryo*, yet that soules immortality cannot be nullified, for immortality once begun, must never have an end: and he saith, *it cannot suffer with the flesh*: therefore, if not with the whole mass of mans corpulency grown to it's full perfection, much lesse with an *Embryo*, that is ten times

times leſs imperfect and invalid: for he ſaith, *it is as perfect at the firſt inſtant as ever afterwards:* therefore, it muſt be ſaved or damned (if there be any for others) but no man knows how or which way, except it can be proved, Chriſt dyed for bare ſouls, ſouls without bodies; which will puzzle the cunningeſt ſoul that ever was made in the marring, and mar'd in the making.

Further it is objected, *Creatures propagated out of kinde, as by buggery; as, Apes, Satyres, &c. are ſuppoſed, are not endowed with reaſonable ſouls: Ergo, ſouls are created immediately, or however of neceſſity, Gods ſuperficient power is joyned to the propagation thereof.*

Anſw. As I will not altogether confidently affirm they have *rational ſouls*, ſo will I not altogether deny it: For in man it is ſome *organical* deficiency more or leſs, that is the cauſe, that ſome men are leſs *rational* then others; for ſome have abundance of wiſedome, and ſome are meer fools: and in children, whoſe *Organs* are not come to perfection,

there is not so much as there is in an *Ape*: This premised, why in some measure, as far as by those improper *Organs* can be expressed, may they not be *rational*, though not in the same degree as is capable of God, as well as Infants who are as uncapable *pro tempore* as *Apes*? But perchance, it will be replyed, that then *Christ dyed for Apes, as well as for Infants*. I answer, Christ dyed not for the rational part separated from the material, nor the material from the rational, if there should be such *Buggery-births*, or if by that unnatural course they should meet in one, (which is impossible, for the blessing of procreating any thing in its kinde, is to the kinde) for that neither, but for the natural production by the conjunction of both Sexes legitimate from *Adam*, and not such unnatural by-blowes: As for births out of kinde, they come within the compass of the *Curse*, and cannot any wayes claime priviledge in the *Restoration*, but must expect with *Thornes*, *Briers*, and all manner of *Vermine*, and *Filth*

Filth which breedeth on corruption, to be done away, when *mortality is swallowed up of life.* For all other *Creatures* as well as man shall be raised and delivered from Death at the Resurrection: my Reasons and grounds for it be these. First, that otherwise, the curse in *Adam* would extend further then the blessing in Christ, contrary to the Scriptures: *For as in Adam all dye, even so in Christ shall all be made alive*, 1 Cor. 15. 22. *For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord*, Rom. 6. 23. Therefore, *Death* coming upon all the Creatures by the sin of *Adam*, no death being before sin, life shall come upon all by *Christ*. Secondly, the Beasts were not given man to eat in the *Innocency*, but to all flesh wherein was *the breath of life was given the green herbe for meat:* Therefore, the death of the Beasts, *&c.* was part of the *Curse*, and so to be done away by Christ. Thirdly, If the other Creatures do not rise again, then Christ shall not *conquer death*, but when it is said, *O*

* Living Soul.

Death where is thy ſting, O grave where is thy victory? it will be anſwered, In Beaſts, becauſe they are ſtill captivated under its bondage: But *as by one man death entered into the world*, Rom. 5. 12. *and by man came Death, by man ſhall come reſurrection from Death; and the laſt Enemy that ſhall be deſtroyed is Death, and* Death *ſhall be ſwallowed up in victory*, 1 *Cor.* 15. 21, 54. Therefore Death ſhall not retain them, but they muſt be delivered out of its Jawes. Fourthly, thoſe enſuing Scriptures do clearly prove it: *Col.* 1. 15, to the 23. *All things were created by him and for him, whether they be things in Earth, or things in Heaven: and be not removed away from the hope of the Goſpel, which yee have heard, and which was preached to every Creature under Heaven:* And *Mar.* 16. 15. *Go yee into all the World, and preach the Goſpel to every Creature:* that is, *Glad Tydings*, life and Reſurrection from the bondage of corruption to every Creature by Chriſt: therefore, is he ſaid to be the *Firſt-born of every Creature*, the *Firſt* that's *born*, or raiſed *from*

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the Dead: so that those whereof he is the First, must follow, that is, every creature, else could he not be the *First-born from the Dead* of them all. And *Rev.* 21. 5. after the dissolution of all things, he saith, *Behold, I make all things New*: And *Psal.* 104. *David* reckoning up *Men, Cattel, &c.* saith, *Thou takest away their breath, and they die; thou sendest forth thy spirit, and renewest the face of the Earth*: and *Psal.* 102. speaking of the *Heavens*, saith, *as a vesture shalt thou change them, and they shall be changed*: and *Isaiah* saith, in the *New Earth the Wolfe and the Lambe shall feed together, and the Lion shall eate straw like a Bullocke*: and *Paul* saith, *Rom.* 8. 19, 20, 21. *The earnest expectation of the Creature waiteth for the manifestation of the sons of God: For the Creature was made subject to vanitie, not willingly, but by reason of him who hath subjected the same in hope: because the Creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God: for we know that the whole Creation groaneth, and travel-*

eth in pain till now. Therefore the *Gospel* or *Glad Tydings* is unto all; all are under hope, and all things, *men, beasts, &c.* shall be made new, or restored at the Resurrection; and so *Death shall be swallowed up in victory*, and *mortality of life*: or *Death having given up her dead, shall be cast into the Lake*, *Rev.* 20.13,15. Thus much by the *by*: Now to our matter in hand.

But be it granted, that those births are not endowed with *reasonable souls*, yet doth it not follow, that *God createth immediately the soul, or immediately assisteth nature in it's production more then the body*: for this is an instance out of kinde, therefore cannot expect the blessing of the kinde, but be as it self is, *unnatural and cursed*: for to the kinde is required Sexes of the kinde, & thereto God hath given the blessing to beget its kinde, as well for man to beget perfect man, as for the beasts to beget perfect beasts; so that whatsoever is born of man naturally, is man, though one be ennobled with more excellencys then another. A *born Fool* would have been a better instance

instance; for if to them *rational Souls* were denyed, it might be thought, Nature naturally begetteth meer irrational, bruttish inhumane bodies, and rationality, or humanity, is a meer supernatural worke. To prevent such a cavil, I answer, that by the *Sonlaries* grounds there can be no *born fooles*: Infants new born, yea an *Embryo* should be as actually *rational* as men of ripeness of years; for they say, the *soul* is rationality it self, and that rationality is no more of the body, then inke is of the pen; and the soul is absolutely perfect at the first instant, yea 'tis *forma formans*: therefore, *naturam expellas, furca licet usque recurres*, it is made action, which cannot but appeare, for all action is apparent: and they say it is an immortal spirit, therefore cannot cease; and if not cease, it must shew it self: Now why are not Infants then as rational as others? nay, let me ask one *Question*, If this endless soul be *forma formans*, the maker of our bodyes, why have we not endless bodies? for *omne tale generat tale*, every like

brings forth its like; so then, if one be immortal, the other must be immortal; if one mortal, the other mortal. Secondly, I answer, that though some are fooles from their birth, yet it doth not follow, that Gods immediate hand is required to mans procreation, but rather the contrary: for imperfections in a thing argue the mediate generation thereof; because no imperfection of any kinde can come immediately from the hand of God: imperfections are accidental, or from the curse: therefore not of creation, but of procreation.

Now seeing all this while we have had to do with this immortal Soul, we cannot find, or the *Soularies* tell what it is: such likewise is its residence; for if we ask where it is? they *flap us i'th'mouth* with a *Riddle*; *tota in toto, & tota in qualibet parte*, the whole in the whole, and the whole in every part: that is, the whole immortal Soul in the whole body, and the whole Soul wholly in every part of the body. To which I answer, that this extends immortality or impossi-

bility

bility of death to the body; for if immortality be in every part, then no part of man, from the crown of the head to the soal of the foot can be excepted; so *we are all Soul all over, and every part a whole Soul immortal*: So that it must either be held to be *ubiquitaria*, which is an *Attribute* peculiar to God; or else multiplicable by a corpulent division: and so, were a man minced into *Atomes*, cut into innumerable bits, there would be so many innumerable whole Souls, else could it not be wholly in every part.

Monstrum horrendum, ingens; cui (*quot sunt corpore* crines,
Tot vigiles Animæ *subter, mirabile* (*dictu!*

And thus the *Riddle* is unfolded.

CHAP. VI.

Testimonies of Scripture to prove that whole man is generated, and propagated by Nature.

THat this is true *secundum actum naturæ*, observe the sence of these ensuing Scriptures: *viz.* *Gen.*

Gen. 1.27, 28. comparted with the 22 *verſ.* where man and beaſt have an equal bleſſing and charge to propagate their like.

Eccl. 3.19. *there is no diſtinction betwixt them,* &c.

Gen. 17.7. *I will be thy God, and the God of thy ſeed after thee:* here, by *ſeed* muſt be meant perſons and not bare carcaſſes: elſe he had been *the God of dead clots, and not of living ſouls.*

Gen. 46.26. *All the ſouls that came with Jacob into Ægypt, which came out of his loynes,* &c.

Job 31.15. *Did not he that made me in the womb make him? and did not one faſhion us in the womb?* Ergo, if his ſoul were immediately created, ſo was his body; for he, that is, his *Entity*, perſon, even all that went to make him man, was formed and ſhapen in the wombe, both Epithites for procreation and not for creation.

Job 10.10, 11, 22. *Haſt thou not powred me out as milke, and curdled me like cheeſe? thou haſt cloth-ed me with ſkin and fleſh, and haſt fenced me with bones and ſinews, thou haſt*

haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit. Here *Job* ſets forth exactly the manner of mans procreation, from the act of generation even to his breathing: Firſt, *poured out as milke*, that is, the ſeminarie evacuation of both Sexes in conjunction: then *curdled me like cheeſe*; that is, the changing of that to a groſſer matter, *congealed blood*: then *clothed me with fleſh and skin*; that is, the incarnation of that condenſed *blood*: then *fenced me with bones and ſinews*, that is, that carnated matter was *formed* into humane ſhape, and grew into members: then *grantedſt me life*: that is, began to breath: whence obſerve, that in aſcribing the whole worke to God, he doth aſcribe it to one kinde onely, and not partly mediate, partly immediate; for he aſcribeth even the evacuation of ſeed in carnal copulation, and the conception of fleſh and bones in as high a meaſure, (yea, to take away all cavil, rather a greater,) as he doth his life: *powred*, *clothed*, and *fenced*, imply a more abſolute act then *granting*, which is but a ſufferance, permiſſion, or aſſenting

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ing: therefore, his conception was meerly and wholly natural: according to that of *David*, Psa. 51. 5. *Behold, I was shapen in iniquity, and in sin did my mother conceive me.* And to this adde that of *Zach.* 12. 1. *The Lord formeth the spirit of man within him.* Whence it is clear, that whole man *flesh and spirit* is a second act, formed in the wombe; otherwise flesh as well as spirit must be created, which all deny.

Children are the blessing of the breast and wombe, *Gen.* 49. 25. That came out of the Loynes, *Exod.* 1. 5. *Heb.* 7. 5. the fruit of the body, *Deut.* 18. 4. came out of the bowels, 2 *Sam.* 10. 11. see *Gen.* 16. 11. & 38. 25. *Mat.* 1. 18.

Gen. 5. 3. *Adam begat a son in his owne likeness.*

Psal. 139. 15, 16. *My Substance was not hid from thee, when I was made in a secret place, and curiously wrought in the lowest parts of the Earth: thine eyes did see my masse, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet was none of them:* whence is evident

evident, that his whole Person was an act of nature in his mothers wombe or *secret place*: what of him was in the Book of Gods providence, he declareth, was *made* (not created) *in a secret place*, to wit, his substance or *masse*, all that went to the subject *man*; and I hope the *Soularies* will not blot his Soul out of the Book of Gods providence, or say it was no part of him.

Luke 1. 31. *Thou shalt conceive in thy wombe and bring forth a son*: whence observe, that what she was to bring forth, she was to conceive, to wit, a son; and none will deny, Christ was born compleat man, in all things as we are, sin excepted: And if any scruple arise from *Rom.* 1. 3. *He was made of the seed of David according to the flesh*; I Answer, That it is a distinction from other men, in respect of that anointing he received from the Father above his brethren and fellowes.

Gen. 4. 1. *She conceived and bare Cain*: see the like, *cap.* 38. 3. 4. 5. Judg. 13. 3. 5. 7. And Job 3. 3. *There is a man-child conceived.* And Gen. 17. 6. *And Kings shall*

come

come out of thee. verſ. 17. *twelve Princes, ſhall he beget.* And Judg. 8. 30. *Gideon had 70 Sons out of his body begotten:* And Num. 5. *Then ſhe ſhall be free, and ſhall conceive ſeed,* and Heb. 11. 11. compared with *Gen.* 17. 8. and ſuch like, plainly ſhew mans *procreation* wholly *natural.*

Joh. 3. 6. *That which is born of the fleſh, is fleſh; and that which is born of the ſpirit, is ſpirit:* Here is the natural birth by nature, and the ſpiritual birth by grace declared each in his kinde, the one a meer natural, the other a ſupernatural worke: It is therefore inavoydablely true, otherwiſe the Soul cannot be ſaved; for what is not born again cannot be ſaved, as the immediate words teſtifie, *except a man be born again, he cannot enter into the Kingdom of God:* So then, the Soul as well as the body is *born,* that is, proceeds from the fleſh, except we be born without it: Wherefore, they are no more *twaine, but one fleſh.*

I might declare, how *Purgatorie, Limbo Patrum, Infantum, Prayers unto dead Saints, to the Virgin Mary,* and

and a *World* of ſuch-like fancies are grounded upon the Invention of the Soul; but that I ſhall leave it to the conception of the ingenious.

Thus having found Mans Foundation to be wholly in the *Duſt*, from thence taken, and thither to return: Let this then be the uſe of all: *That man hath not wherewith at all to boaſt, no more then of the dirt under his feet, but is provoked wholly out of himſelf, to caſt himſelf wholly on Jeſus Chriſt, with whom in God* our lives are hid, *that when he* who is our life *ſhall appeare, we might alſo with him appeare in glory, to whom be the honour of our immortality for ever, and for ever. Amen.*

THere are many places of Scripture omitted, in this Treatiſe, which import man to be wholly mortal; whereof I will here commend theſe few, to the ſerious conſideration of all ſuch as deſire to finde out truth. The

The Prophet *Isaiah* Propheſying of Chriſt, in *chap.* 53. verſ. 10. ſaith, *Yet the Lord would breake him, and make him Subject to infirmities: When he ſhall make his ſoul an offering for ſin,* verſ. the 11. *he ſhall ſee of the travel of his ſoul, and be ſatisfied:* verſ. 12. *Therefore will I give him a portion with the great, and he ſhall divide the ſpoil with the ſtrong, becauſe he hath poured out his ſoul unto death,* &c.

¶ By Saint *Matthew* it is alſo recorded, chap. 26. verſ. 38. *Then ſaid Jeſus to them, My ſoul is very heavy unto the death: Tarry ye here and watch with me;* ſpeaking to *Peter* and the two ſons of *Zebedeus*, ver. 37.

Rev. 16. 3. (where it is Recorded) *And the ſecond Angel poured out his Vial upon the ſea, and it became as the blood of a dead man, and every living ſoul died in the ſea.* Pſal. 66. 9. *He holdeth our ſoul in life.*

[Here note,] That Soul and Life are diſtinct; the Soul of all are held in Life by Chriſt, elſe would they die.

Pſal. 22. 29. *For all that go down into*

into the dust shall bow before him, and none can keep alive his own soul.

Ezek. 18. 4. *The soul that sinneth, it shall die.*

Vers. 20. *The same soul that sinneth shall die.*

Job 33. 18. *He keepeth back his soul from the pit, and his life from perishing by the sword.*

20. *So that his life abhorreth bread, and his soul dainty meat.*

22. *His soul draweth near unto the grave, and his life to the destroyers.*

28. *He will deliver his soul from going into the pit, and his life shall see the light.*

30. *To bring back his soul from the pit, to be enlightned with the light of the living.*

The diligent Reader is desired to correct the mis-quotations escaped in this little book, as followeth.

Page 33. *line* 15. *adde* Gen. 1. *p.* 34. *l.* 23. *read* 1 Cor. 15. *p.* 46. *l.* 21. 2. Eccl. 3. 19, 20. *p.* 47. *l.* 6. *r.* 2 Tim. *p.* 48. *l.* 14. *r.* Psal. 28. *p.* 49. *l.* 5. *adde* 4. *p.* 56. *l.* 10. *r.* Lev. 12. 14. *l.* 11. *r.* Gen. 9. *p.* 57. *l.* 7. *r.* Acts 2. 31. *p.* 59. *l.* 15. *r.* Phil. 1. 23, 24. *p.* 63. *l.* 6. *r.* Jer. 33. 12. *p.* 68. *l.* 2. *r.* Rev. 19. *p.* 69. *l.* 16. *r.* Mat. 8. 29. *p.* 72. *l.* 22. *r.* Prov. 15. 24. *p.* 83. *l.* 1. *r.* Object. 11. *p.* 98. *l.* 17. *r.* Heb. 4. 15. *p.* 118. *l.* 24. 7. 11, 12.

The Postscript.

IN some ancient Chronicles of *England*, we read of King *Druis*, so addicted to learning, that a Sect of Philosophers succeeded him, named, *Druides*; and that this King, the better to encourage his Subjects without dread of death to fight his battles, taught them that their Souls were immortal, not subject to death. Hence as some think, came the opinion, that the Souls of men are immortal: but others conceive it to have another rise, namely, The general Doctrine of the Philosophers, being, That Vertue was to be rewarded, and Vice punished; and these usually seeing

Men to die without either punishment or reward, and being ignorant of any Resurrection, taught thence, that mens Souls (after death) remained alive, to receive the same: yet this was contrary to the judgement of many of the Ancient, who nevertheless deemed men to be wholly mortal, as is clearly proved by *Pliny*, in the 55 *chap.* of the 7th Book of his *Natural History*; where treating of Ghosts, or Spirits of Men departed, he saith thus: *viz. After men are buried, great diversitie there is in opinion what is become of their Souls and Ghosts, wandering some this way, and others that; but this is generally held, that in what estate they were before men were born, in the same they remain when they are dead: for neither Body nor Soul hath any more sence after our dying day, then they had before the day of their nativity: but such is the folly and vanity of men, that it extendeth still even to the future time; yea, and in the very time of death flattereth it self, with fond imaginations, and dreaming of I know not what life after this: for some at-*

tri-

tribute immortality to the Soul; & there devise a certain transfiguration thereof: and there be again, who suppose that the Ghosts sequestred from the Body have sence; wherenpon they do them honour and worship, making a God of him that is not so much as a man: as if the manner of mans breathing differed from that in other living Creatures; or as if there were not to be found many other things in the world, that live much longer then men; and yet no man judgeth in them the like immortality. But shew me what is the substance and body, as it were of the Soul by it self? what kinde of matter is it apart from the body? where lieth her cogitation that she hath? how is her seeing, how is her hearing performed? what toucheth she? nay, what doth she at all? how is she imployed? or if there be in her none of all this, what goodness can there be without the same? but I would know, where she setleth, and hath her abiding place after her departure from the body? And what an infinite multitude of

Souls

Souls like shadows; would there be in so many ages as well past as to come? Now surely those be fantastical foolish and childish toyes; devised by men that would fain live always, and never make an end.

Qualis in novissimo vitæ die quisque moritur. Talis in novissimo mundi die judicabitur.

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The Contens.

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